Essentials of Jainism

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Essentials of Jainism
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PARYUSHANA PARVA
(Celebration of Spritual Awareness)
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Namokar Mantra

(Reverence Mantra)

NAMO ARAHANTANAM
We revere the supreme human beings
because they achieve absolute truth and
devote their lives for the uplift of life on earth.

NAMO SIDDHANAM
We revere the supreme beings
because they are souls having
absolute perception, knowledge and bliss.

NAMO AYIRIYANAM
We revere the sages who preach
because they master the principles of religion.

NAMO UVAJJHAYANAM
We revere the sages who study
because they engage in enhancing
their knowledge of matter and soul

NAMO LOYE SAVVA SAHUNAM
We rever all sages
because they devote their lives to selfless
persuit of the enlighenment of all.

We revere them with a determination
to follow in their footsteps and
make our lives more meaningful.

PREFACE

The present book is an introduction to Jainism for readers of English. It assumes no previous knowledge of Jainism on the part of the reader. Each article in the book is self-contained.

The fundamentals of Jainism are essentially based on reality Their ultimate goal is to accept reality in its true nature. When one delves deep into Jain philosophy as propounded by Mahavir, one arrives at the conclusion that the tenets of Jainism have basically remained unchanged through passage of time Of course, they have undergone a gradual evolution as dictated by circumstances prevailing at various times. Bhagwan Mahavir renounced dogmatic thinking and denounced narrow-mindedness He opened up new horizons of thinking which led to raising the importance of common man.

The cardinal principles of Jainism are AHIMSA, ANEKANTAVADA and APARIGRAHA. AHIMSA (nonviolence) finds its supreme place in the religion of the JINAS (spiritual victors) Mahavir said that unless we feel oneness with others, it is impossible to understand nonviolence in its proper frame. It is the thought of 'otherness' that leads to violence AHIMSA is not confined to actions only, it goes beyond them It is related to man's thinking ANEKANTAVADA (multiplicity of view points) is the intellectual expression of AHIMSA It opens the gates to generative thinking The practice of AHIMSA as a spiritual and social force, would be possible if we appreciate others' points of view. ANEKANTAVADA is a potent remedy to overcome all evil in thought, speech and action APARIGRAHA (nonpossessiveness) is an extension of the principle of nonviolence APARIGRAHA restricts people from being hoarders and enjoins upon them that they feel neither superior nor inferior to anyone else. The practice of this principle leads to the path of genuine equality, where all are genuinely equal.

The concept that every animate or inanimate object is absolutely free led Mahavir to dismiss the domination of any foreign element over self. Therefore, he rejected the theory of supreme sovereign of the universe controlling its activity He concluded that one is the architect of one's own fortune and future From this view point, the theory of karma as propagated in Jainism gives the message of self-dependence of the individual as well as of the masses Individual freedom and social justice are both essential for human welfare. According to Jain philosophy, the ultimate goal of soul is salvation It can be attained by the three jewels of Jainism (RATNATRAYA), namely, proper perception (SAMYAK DARSHAN), proper knowledge (SAMYAK JNANA) and proper conduct (SAMYAK CHARITRA).

In his article, 'A Panoramic View Of Jainism', Dr Ratan Kumar Jain has presented historical background of Jainism, life sketch of Bhagwan Mahavir, outlines of Jain philosophy and certain special features of Jain religion The article is an excellent introduction to the various aspects of Jain religion and philosophy. The bibliography, given at the end of the article, will be useful to readers interested in further study and research

Selections From Acharya Umaswami's TATTVARTHA SUTRA, compiled by Dr. Duli Chandra Jain, is an authentic presentation of the principles of Jainism. TATTVARTHA SUTRA is the most sacred book for all Jains It contains aphorisms describing the various aspects of reality - the nature of universe. It also contains Jain metaphysics which forms the basis of our ethical code The selection includes a comprehensible English adaptation of relevant aphorisms Aphorism numbers have been given However, the sequence of aphorisms has been altered where necessary It is a commendable effort to bring the Sanskrit work of Acharya Umaswami to readers of English without any traditional jargon

My Aspirations, English adaptation of Pt Jugal Kishore Mukhtar's MERI BHAVANA, by devendra Kumar Jain is a beautiful prayer It describes the thoughts and feelings of a true Jain. If we follow the principles contained in 'My Aspirations', our lives, our society, our nation and our world will enjoy phenomenal peace and harmony

In TIRTHANKAR MAHAVIR AUR UNKI ACHARYA PARAMPARA (Vol 1, pp. 538-543), Dr Nemichandra Jyotishacharya has given an authoritative account of meditation based on Jain scriptures Dr Rajendra and Mrs Neelu Jain have made a significant contribution in translating it for the benefit of readers of English.

'How Karma Theory Relates To Modern Science' by Dr. Duli Chandra Jain, explains the doctrine of karma as enunciated in Jain scriptures An effort has been made in the article to show that the theory of karma is a rational extrapolation of the principles of modern science.

The present book is the result of the joint effort of many people including the writers, translators and compilers of the articles In particular, we would like to acknowledge the valuable contribution of Mrs Janice (Mrs. Dr. Pramod) Jain, Mr. Shital Prasad Jain and his daughter Anjali, and Dr. Duli Chandra Jain who helped us in editing the material Dr (Mrs) Jyoti R Gandhi, Dr. Vinay K Jain, Dr. Rajendra K Jain, Dr. Manoj Dharamsi, Mr. Dinesh Dalal, Mrs. Sunita Jain and other friends deserve our thanks for their advice, suggestions and encouragement.

In my opinion, if we want to make Jainism the religion of our life then we should practice in our daily life the basic tenets of Jainism, namely, AHIMSA, ANEKANTAVADA and APARIGRAHA Though there are many features of Jainism, they may be summarized in the words in SARVADARSHAN SAMGRAHA

ASRAVO BHAVAHETUH SYATSAMVARO MOKSHAKARANAM;
ETIYAMARHATI DRSTIRANYADASYAH PRAPANCHANAM.

It means ASHRAVA (influx of karmic matter) is the cause of mundane existence and SAMVARA (stoppage of the influx of karma) is the cause of liberation In nutshell, it is the Jain view of life Everything else is only its amplification.

August 1, 1984

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A PANORAMIC VIEW OF JAINISM

— Dr Ratan Kumar Jain, Siddhantacharya

1. INTRODUCTION

1.1 PRELIMINARY

Man is endowed with the faculty of thinking. On gaining self-consciousness, he tries to understand the meaning of life and the nature of the universe around him. He gropes in various directions. Such speculation culminates in systematic reasoning His quest produces some results. He forms certain concepts and adopts a course of action for advancement. Man has been involved in these exercises since the beginning of time. Such an endeavor of human intellect gives rise to philosophy — a theory of life and the nature of the universe, and religion — a code of conduct for spiritual advancement

1.2 HISTORICAL BACKGROUND

The dawn of the "Historical Period" sometime between the tenth and seventh centuries before Christ, is remarkable in the history of mankind. The period witnessed an upsurge of human spirit and endeavor Intense waves of activity of the human intellect swept many lands where man had emerged from the Bronze Age Zoroaster gave a new creed to Iran; Confucius and Laotse taught wisdom to China; Jews in their Babylonian captivity developed unflinching faith in Jehovah. Greece emerged as the pioneer of European culture, and her philosophers tackled the problems of life and existence, Rome was founded

At this time, the situation in India was quite different A highly complex civilization and a noble culture had been flourishing in the country for centuries.[1] There had been a continuous upheaval of mind and spirit, and an all pervasive efflorescence was weaving the fabric of Indian culture. The centuries old dream of universal conquerors (CHAKRAVARTIS), both in political as well as in religious fields, was in the process of being realized It is evident from the philosophy of the Upanishads that human intelligence and metaphysical concepts had sufficiently developed in India before the emergence of the so-called dawn of the "Historical Period". The foundations had been laid down on which the six systems of Indian philosophy were later built. The ideas developed by the sages of the Upanishads led to expectations which were fulfilled in later periods. They provide us with the evidence that different points of view had begun to emerge. The considerable intellectual activity going on in different directions was awaiting its full philosophical maturity.

The sixth century B.C marked the beginnings of philosophical speculations in many lands, particularly in Greece. However, in India, it was the age of considerable philosophical progress Elsewhere philosophy and religion pursued quite different and independent paths. Although the two had, at times, crossed paths and one had influenced the other, philosophy and religion never merged into one In India on the other hand, it was and still is not possi-

[1] The Story of Civilization Part I Our Oriental Heritage by Will Durant, Simon and Schuster, New York, 1935, pp 394 – 396

ble to differentiate between the two Unlike the Greek, the Indian philosophy was not confined to the academies It became the religion of the masses While the Indian sages and intellectual thinkers found solutions for the problems of life and existence that were basically philosophical, their teachings created and shaped components of a religious system In course of time, these thinkers became prophets and saints for their religious followers.

1.3 PARALLEL DEVELOPMENTS IN INDIAN CULTURE

There have been two parallel developments of thought in the main stream of Indian philosophy, one emphasizing the principle of self-discipline and nonviolence (AHIMSA) and the other, the sacrificial duties, for the salvation of human beings. There is evidence to suggest that the religious and philosophical ideas of self-discipline and nonviolence were present in the consciousness of the people even before the arrival of Aryan races in India.

In the sixth century B C , there was an upsurge of ideas leading to new philosophical tenets and religious systems, often of a revolutionary character. The growth of the new religious systems and philosophical doctrines modified the outlook of the future. These systems had very little in common with the Vedic rituals Freedom of thoughts was their common feature The Brahminical scriptures have formulated four life stages (ASHRAMS). The student, the householder, the hermit and the ascetic In this scheme, the last two stages developed a class of wandering ascetics, who freed themselves from the obligations of prevailing religious ideas and practices, and thought out anew the fundamental problems of life and existence Their number increased and their constant movements brought them into frequent association with one another The result was a vigorous reorientation of the religious life and a twofold reaction ensued

First, the thinking mind was in search of higher knowledge (PARA VIDYA) which was indestructible (AKSHARAM) The philosophical mind of the Upanishads turned to VEDANTA[2] while revolting against the sacrifices This introduced a new element of enlightenment (JNANA MARG) through meditation (DHYAN) instead of the traditional approach of sacrificial work (KARMA MARG) Meditation was assigned a higher value in the new scheme of philosophical development As a result, more intrepid thinkers arose, some who wanted to disregard the Vedas completely and who openly rebelled against them Jainism and Buddhism, among others, reflected a powerful systematic and philosophical departure from the massive and elaborate Vedic sacrifices and ceremonies

Second, there grew a monotheistic movement which denied the necessity, if not also the reality, of the Vedic gods together with the preeminence of the Brahmins in spiritual matters, and accepted devotion (BHAKTI MARG) as the way of pleasing Gods such as Vishnu or Shiva

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[2]The essence of the Vedas which is the last portion of the Vedic literature

The intellectuals while rejecting the Vedas as a source of knowledge and devotion, emphasized a vigorous system of discipline based on a code of moral and spiritual behavior They were also averse to the inequities of the caste system, particularly to the high pretensions of the Brahmins. They were termed by the defenders of tradition and orthodoxy as "heterodox" thinkers. They believed that life was full of ills, and escape could be effected only through meditation on devotion to the highest truth

With the rise of the heterodox movement, the mass of sacrifices and ceremonies which were inculcated and supported by the authority of the Vedas began to fade away A new and powerful religious current of the quest of the Absolute originated. This idea progressively acquired a predominant character of the Indian culture in future generations. Dr K M. Munshi has described its development in the following words:

"Long before the dawn of the "Historical Period" a central idea was already becoming clear from a mass of incoherent urges which went under the generic name of DHARMA Man was not a struggling worm but a 'self', of an essence with a supraphysical destiny which can only be attained by a mastery over the misery which was man's lot on earth; this mastery in its turn can only be achieved by integrating personality by self-discipline so as to raise the 'self' above the flux of passing sense experience The discipline implied a double process, the relinquishment of the greed for life and the broadening of the personal self into a universal self The end of this discipline was variously named self-realization (SIDDHI), emancipation (MUKTI, MOKSHA), freedom (NIRVANA), enlightenment (JNANA), bliss (ANANDA) In substance it was absolute integration of human personality (KAIVALYA) freed from the limitations of attachment and fear "[3]

It was this experience of different philosophical theories and interpretations that Mahavir inherited A stage was reached when the problems of life and mysteries of the universe could be unraveled without presupposing the existence of God or the revelation of His will Vardhamana Mahavir and Gautama Buddha provided the strong base for this intellectual make up of the country Bhagwan Mahavir attempted to build a logical system of intellectual pursuit and religious organization based on individual experience, by individual effort and for individual salvation

1.4 ANTIQUITY OF JAINISM

Jainism contains the traces of the earliest developments of philosophical thinking in the history of mankind It has been generally recognized that Jain philosophy was sufficienty advanced before the tenth century B.C. Earlier glimpses of Jainism have, however, been lost in the antiquity and the available sources of information do not provide hope of recovering them. According to the traditional Jain literature, there have been twenty-

[3]The History and Culture of the Indian People, The Age of Imperial Unity, Vol II, R C Majumdar, General Editor, Bharatiya Vidya Bhavan, Bombay, 1968

four TIRTHANKARS who reinstated the religious order at various times. The historical details of the first twenty-two TIRTHANKARS are not known, although traditional account of them found in Jain literature is not altogether insufficient to understand the line of Jain thought. According to traditional information, Jainism was propagated by the KSHATRIYA (of warrior class) princes It repudiated, explicitly or implicitly, the Brahminical claim that the *Vedas* were infallible source of spiritual truth and the rituals prescribed therein, the means of salvation.

The lives and teachings of the last two TIRTHANKARS, Bhagwan Parshvanath and Bhagwan Mahavir, are historical facts From their times onwards, ~~we get an accurate outline~~ of the growth of Jain religion and philosophy Historically, it is recognized that long before the Christian era Jain metaphysical thought had crystallized into a definite school of philosophy. It marked a considerable departure from the Vedic system and was therefore looked upon as a heterodox system It was not merely a reform of the orthodox religion but an altogether separate religious system

MAHAVIR — THE TWENTY-FOURTH TIRTHANKAR

2.1 LIFE SKETCH OF BHAGWAN MAHAVIR

Jain tradition speaks of twenty-four TIRTHANKARS (ford-makers across the stream of existence), each of whom preached the doctrine to his own age Of these, the first was Bhagwan Rishabhadev who preached the religion of nonviolence (AHIMSA DHARMA) prior to the advent of the Aryans in India The last of these was Bhagwan Mahavir who lived from 599 B.C to 527 B C He revealed the doctrine of nonviolence as preached by Bhagwan Rishabhadev Gosala Makkhaliputta, the head of the Ajivika sect, and, Gautama Buddha, the founder of Buddhism, were Mahavir's contemporaries

The parents of Mahavir belonged to the lay following of Bhagwan Parshvanath, the twenty-third TIRTHANKAR who was the son of King Ashvasen and Queen Vama of Varanasi Parshvanath lived as a householder for thirty years, then became an ascetic and after performing penance for eighty-four days, attained enlightenment (omniscience) He lived for a full hundred years and attained NIRVANA on Mount Sammedashikhar, some 250 years before Mahavir

Mahavir was born on the thirteenth day of the bright fortnight of CHAITRA, the first month of the Indian calendar, corresponding to March 30, 599 B.C , in a suburb of Vaishali, called Kundgram, now known as Basukund His parents were Siddhartha, a wealthy nobleman, and Trishala, a sister of Chetak, an eminent Lichchhavi prince of Vaishali Mahavir's original name was Vardhamana His more popular name Mahavir was bestowed on him later He is frequently referred to as "the venerable ascetic Mahavir"

Mahavir became a monk at the age of thirty He practiced severe asceticism

(TAPASCHARIYA) throughout his life, abandoning his clothing and wandering as a sky-clad (DIGAMBAR) monk. His ways of meditation, days of austerities, and mode of behavior furnish a beautiful example for monks in religious life. His spiritual pursuit lasted for twelve years. During the period of penance, Mahavir met several monks to enrich his spiritual experience

In 557 B C., after twelve years of austerities and meditation, on the tenth day of the bright half of VAISHAKHA, the second month of the Indian calendar, Mahavir attained omniscience (absolute knowledge). Henceforth, he began his career as a path-maker and a religious teacher.

For the next forty-two years, Mahavir, the wandering ascetic, preached the doctrine of eternal truth. He wandered for eight months of the year and spent four months of the rainy season (CHATURMAS) in some large town such as Champa, Vaishali, Rajagriha, Mithila and Shravasti He attracted people from all walks of life, rich and poor, kings and commoners, men and women, princes and priests, touchables and untouchables Many famous contemporary kings and nobles thronged to listen to his spiritual discourses and became his disciples.

On the fifteenth day of the dark half of KARTIK, the eighth month of the Indian calendar, in 527 B.C , at the age of seventy-two, TIRTHANKAR Mahavir attained NIRVANA at a place called Majjhima Pava, the present Pavapuri in the Patna district of the Indian state of Bihar On the night of his salvation, the kings and heads of the two clans, the Mallas and the Lichchhavis, assembled and celebrated the Festival of Lights (DEEPAVALI) in his honor

2.2 SOME SIGNIFICANT POINTS

From what has been stated above, certain significant points emerge about the life and teachings of Bhagwan Mahavir

(i) Jainism existed before Mahavir and his teachings were based on those of his predecessors Thus, unlike Buddha, Mahavir was more of a reformer and propagator of an existing religious order than the founder of a new faith He followed the well-established creed of his predecessor TIRTHANKAR Parshvanath However, Mahavir did reorganize the philosophical tenets of Jainism to correspond to his times.

(ii) Mahavir was a brilliant personality He occupies a unique place among the greatest men of the world. He was an oasis in the arid desert of confusion about the ultimate goal of human life. He was a philosopher as well as a TIRTHANKAR As a philosopher, he made his enquiries in order to solve the problem of life As a TIRTHANKAR, he gave a new revelation to the DHARMA preached by his predecessors Mahavir adopted two steps to unravel reality: One, he reconciled his realization of the inner world with the realm of reason Two, he made enquiries into the nature of life and of existence through his own personal observations, knowledge and experience

(iii) Mahavir was undoubtedly a product of the best of Aryan culture Besides the inherited philosophy of his predecessors, he was also inspired by other Indian schools of thought. The contemporary ideals of freedom from worldly misery and the thought of transmigration profoundly affected his thinking This led him to the goal of integrated personality through the conquest of human weaknesses The kindred forces which were united against the Brahminical religious traditions, gave birth to the theory of renunciation and self-realization (NIVRITTI MARG) Mahavir was at the forefront of this ferment at the intellectual, spiritual and social levels Further, he visualized relativism (SYADVADA) which means that isolated and opposite objects are bound in one harmonious stream. Thus scrupulous exhaustiveness became the main characteristic of his approach.

The spiritual power and moral grandeur of Mahavir's teachings impressed the masses He made religion simple and natural, free from elaborate ritual complexities His teachings reflected the popular impulse towards internal beauty and harmony. Mahavir made Jainism the focal point for the students of other schools of thoughts as well.

(iv) Mahavir emphasized the need of a comprehensive outlook — the multiplicity of viewpoints (ANEKANTAVADA) For him, there was no question of exaltation or diminution of anyone's spiritual or ideological contribution. In his view, a dissenting opinion was a natural human tendency The wisdom, however, lies in harmonizing the dissensions

(v) Mahavir was quite successful in eradicating from human intellect the conception of God as creator or protector He also denounced the worship of God (and of gods and goddesses) as a means of salvation He taught the idea of supremacy of human life and stressed the importance of the positive His message of nonviolence (AHIMSA), truth (SATYA), non-stealing (ACHAURYA), celibacy (BRAHMACHARYA) and non-possessiveness (APARIGRAHA) is full of universal compassion. He said that a living body is not merely an integration of limbs but it is the abode of soul which potentially has infinite perception (ANANT DARSHAN), infinite knowledge (ANANT JNANA), infinite power (ANANT VIRYA) and infinite bliss (ANANT SUKHA) Mahavir's message reflects freedom and spiritual joy of soul

(vi) In matters of spiritual enfranchisement, as envisioned by Mahavir, both men and women were on an equal footing. The lure of renunciation and liberation attracted women as well Many women followed Mahavir's path and renounced the world in search of spiritual advancement

(vii) Like Buddhism, Jainism also received royal patronage. The king of Magadh, Shrenik, and Mahavir's maternal uncle, Chetak, among others, were devoted to Mahavir. However, the acceptance of Mahavir's teachings by the masses was the most important factor

In short, Mahavir contributed to the process of unifying India and developing its collective conscience by integrating Aryan and pre-Aryan elements into a composite culture and spirituality.

In a few centuries after Mahavir's NIRVANA, Jain religious order (SANGHA) grew more and more complex. There were schisms on some minor points although they did not affect the original doctrines as preached by the TIRTHANKAR. Later generations saw the introduction of ritualistic complexities which almost placed Mahavir and other TIRTHANKARS on the throne of deities Mahavir's indifference to the worship of God was overshadowed by the role normally assigned to God in other religions.

JAIN PHILOSOPHY

During the period of his spiritual pursuit, Bhagwan Mahavir developed sympathy for suffering, the idea of sanctity of all life, liberality and compassion towards all, and toleration of all religious views He organized his spiritual order based on his own inner experiences. His philosophical ideas have a refreshingly attractive message appealing to the common sense of man. Some tenets of his philosophy are outlined below

3.1 MULTIPLICITY OF VIEWPOINTS (ANEKANTAVADA) AND RELATIVISM (SYADAVADA)

The spring point of the doctrine of multiplicity of viewpoints is that human knowledge cannot be painted in terms of religious colors. Knowledge knows no limitations and boundaries Religion and philosophy are not limited to a particular country, period, or group Different points of view are mere additions to the human knowledge When viewed together, they present the picture of universal reality Moreover, the knowledge of reality cannot be obtained through the senses. Whatever we perceive through the senses is merely the appearance, it is not the world of reality If we want to reach reality, we must withdraw from the world of senses into that of inner experience. It is through the combination of proper perception (SAMYAK DARSHAN), proper knowledge (SAMYAK JNANA) and proper conduct (SAMYAK CHARITRA) that we can attain self-realization and understand the nature of reality

The fundamental philosophical base of Jainism is therefore the comprehensive view of reality Jain philosophy points out that the ultimate reality is complex in character and in order to comprehend its nature, we must examine it from various points of view Attending to a particular aspect of reality to the exclusion of other aspects may serve some specific purpose under certain circumstances, but it is only a partial vision of reality. Overemphasis on a particular aspect of reality not only distorts reality but it also leads to dogmatic slavery, mutual misunderstanding and conflict of interests To recognize the nature of reality in all its completeness, one has to review a variety of aspects before arriving at any conclusion.

The logical crux of the aforesaid process is that there is always the possibility of many standpoints in relation to the same object The same object can have primarily two contradictory propositions, and, therefore, can be described from one standpoint that it exists (ASTI) and from another standpoint that it does not (NASTI) Every proposition is both "is" and "is not" at the same time, and it is certainly impossible to speak of the same from a single point of view Two propositions, one affirmative (ASTI) and the other negative (NASTI) are always asserted with reference to four aspects of a thing Substance (DRAVYA), place (KSHETRA), time (KAAL) and form (BHAVA) A thing is or exists in respect of its own substance, but it does not exist in respect of other substances Take the case of a piece of furniture It may be made of ordinary jungle wood and it may be so painted as to appear as rosewood Now, the furniture is (exists as) jungle wood, but is not (does not exist as) rosewood Similarly, a thing exists in its own place and it does not, at the same time, exist in any other place While the cow is in her shed, she is not in the field. Again, a thing is in its own time and is not in another time Raja Rammohan Roy existed before Gandhiji but did not exist after Gandhiji Likewise, a thing, while existing in its own form does not exist in another form Water below freezing point exists as a solid but does not exist then as a liquid These four aspects form the ASTI-NASTI-VADA This represents a pragmatic view in which an object may be affirmatively described from one point of view of its own substance, place, time and form, and negatively described from the standpoint of the substance, place, time and form of another thing It is, therefore, clear that both the propositions, the affirmative and the negative, are true with reference to the same object of reality In short, ASTI-NASTI-VADA implies the prediction of contradictory attributes of ASTI ("is") and NASTI ("is not") to the same reality It is interesting to compare this with Hegel's dialectic principle which says that an idea or event (thesis) generates its opposite (antithesis) which leads to a reconciliation of opposites (synthesis)

Jain thinkers have further developed the logic into the theory of seven aspects (SAPTABHANGI) which postulates that as many as seven modes of prediction are possible in any given case Therefore no definite or absolute statements can be made about any question To the question "Is there soul?", the Jain logic would admit of seven answers These are (i) is, (ii) is not, (iii) is and is not, (iv) is inexpressible, (v) is and is inexpressible, (vi) is not and is inexpressible, and (vii) is, is not and is inexpressible There is an aspect in which there is soul, there is also an aspect in which it is not possible to describe soul, and so on This is equivalent to saying that knowledge is only probabilistic The theory is also called relativism (SYADAVADA, the doctrine of "may be")

The doctrines of multiplicity of viewpoints and relativism, as postulated by Jains, have a unique importance today The present-day world is too circumscribed and interdependent as never before in the history of mankind In order to achieve the objectives of world peace, harmonious individuality and integrated personality of the individual, the contributions of different sages, faiths, philosophers and thinkers of different nations and periods must not only be fully recognized but should also be given their proper place. This

will bring out a common outlook based on justice and equality. The great philosopher statesman, late Maulana Abul Kalam Azad, has rightly observed that:

"Increasing control over the forces of nature has brought men of different regions nearer one another. Different cultures have thus been brought into close proximity Closer contacts have created conditions in which the contributions of different peoples can be brought into one common pool of human knowledge. They also facilitate the task of philosophy in effecting a reconciliation between the different principles underlying the outlook of different civilizations. The evolution of a world philosophy has become today a matter not only of theoretical interest but of great practical urgency."[4]

Obviously, the dogmatism emphasizing only the point of view of one religion, philosophy, nation, period or class of people will not satisfy modern, intelligent men Multiplicity of viewpoints (ANEKANTAVADA) is an approach to solve the problems of life from a truly integrated point of view. It provides a synoptic view to bring together in one compass the knowledge attained by different peoples at different times. Relativism (SYADAVADA) is the first step towards human happiness, peaceful prosperity, world civility, coexistence and cooperative universality in this war-torn, fearful and tense situation of the world today.

3.2 THE CONCEPT OF ENTITY (DRAVYA)

Viewed in terms of the comprehensive character of reality, every object in nature has three aspects. Origination (UTPADA), destruction (VYAYA) and permanence (DHRAUVYA). A faithful and natural description of reality takes into consideration the three aspects· Permanence in the midst of change, identity in the midst of diversity and unity in the midst of multiplicity. For example, a plant begins its life, grows and then dies. However, the plant maintains its identity throughout its process of growth

The complex nature of reality as a permanence in the midst of origination and destruction, has been described by Jain thinkers by the concept of entity (DRAVYA) An entity is defined to have existence (SAT) which in turn implies origination, destruction and permanence An entity possesses its own characteristic qualities or attributes (GUNAS) and it assumes a variety of modes, modifications or forms (PARYAYAS). Attributes and modes are inseparable from an entity In other words, an entity apart from its attributes and attributes apart from their entity are mere abstractions The modifications that an entity undergoes refer to the various shapes and forms into which a substance is transformed either naturally or artificially. A living being, through the process of growth, undergoes various changes such as childhood, youth and old age. These changes are the natural modifications of the living being Modifications can also be effected artificially. For example, clay is moulded by the potter into various shapes and gold is made by a goldsmith

[4]History of Philosophy Eastern and Western, Vol I, pp 26 – 27, Edited by S Radhakrishnan, George Allen & Unwin Ltd., London, 1952.

into various ornaments. While undergoing various modifications, either natural or artificial, the basic substance remains the same The intrinsic attributes remain unchanged and are permanent, while the forms change and are transient.

An entity (substance) is permanent (NITYA) considering its attributes, and it is transient (ANITYA) from the standpoint of its forms (modifications). The point of view of the attributes is known as substantial standpoint (DRAVYARTHIK NAYA) and the point of view of the modes (forms) is called modal standpoint (PARYAYARTHIK NAYA)

3.3 STRUCTURAL VIEW OF THE UNIVERSE

The world of reality consists of two classes of objects: Conscious (CHETAN) objects and non-conscious (ACHETAN) objects. These are otherwise called the living (JIVAS) and nonliving (AJIVAS)

(a) Nonliving The nonliving or non-conscious is the universe minus the living or conscious It is not exactly equivalent to matter, for, besides matter, it includes such entities as space and time There are five nonliving entities The most important of these is matter (including energy) which, in Jainism, is called PUDGALA Material objects are constituted of atoms (PARAMANUS). The atoms of different elements make up physical objects which are called aggregates (SKANDHAS in Jainism). The whole physical world is itself a super aggregate (MAHASKANDHA) Material objects can be perceived by the senses (INDRIYAS) and have the sensory qualities (touch, taste, smell and color) as their attributes

The second nonliving entity is space (AKASH) It accommodates other entities of the universe The portion of space that contains other substances is called physical space (LOKAKASH), and beyond it there is empty space (ALOKAKASH) which is just a void.

The third and fourth nonliving entities are medium of motion (DHARMA) and medium of rest (ADHARMA) [5] These two pervade the whole of LOKAKASH The medium of motion supports the motion of the living and nonliving objects while the medium of rest keeps them steady and in equilibrium

Time (KAAL) is the fifth entity of the universe It is made up of atomic moments. Time is real and it cannot be dismissed as illusory Time maintains the reality of change and motion in physical realm, and growth and development in the living world

The space, medium of motion, medium of rest, time and the souls (described below) do not possess sensory qualities. Thus they cannot be perceived by senses. They can only be postulated They make the physical world what it is

(b) Conscious or Living Beings A living being is a conscious entity It is the most important aspect of reality The conscious being (JIVA) is also called soul It knows and feels It acts and is acted upon. It suffers by its association with matter and is born again

[5] In this context, the Sanskrit words, DHARMA and ADHARMA do not have their usual meanings

and again, only to suffer There is a plurality of souls in the universe. Each soul is subject to the same laws of karma and rebirth The highest endeavor of the soul is to free itself from this bondage of karma and attain salvation.

Souls are divided into two major groups Liberated (MUKTA) souls and worldly (SAMSARI) souls Worldly souls are in the bondage of karma and are subject to birth, growth, old age and death which are characteristic of this world.

The classification of the living beings (worldly souls) is based on the number of sense organs (INDRIYAS) present in the living beings. The lowest of these are the one-sensed (EKENDRIYA) living beings which are immobile (STHAVAR). They are endowed with only one sense, that of touch (SPARSH). Plants and trees belong to this class of living beings. There are also other microscopic single-sensed organisms (SUKSHMA EKENDRIYA JIVAS) which are subtle and invisible to the naked eye These microscopic organisms are found in earth, water, air, etc

The next higher living beings are mobile (TRASA). These are two-sensed (DWINDRIYA) having the senses of touch and taste; three-sensed (TRINDRIYA) having the senses of touch, taste and smell, four-sensed (CHATURINDRIYA) possessing the senses of touch, taste, smell and sight, and, five-sensed (PANCHENDRIYA), having the senses of touch, taste, smell, sight and hearing. All higher animals belong to the class of five-sensed beings. Almost all five-sensed living beings are endowed with a mind (MANAS), the faculty of thinking Man is a five-sensed living being with a mind Besides human beings, according to Jainism, there are heavenly beings (DEVAS) and beings living in hell (NARAK).

The five nonliving entities together with the living beings are aspects of reality in Jainism.

3.4 KARMA THEORY

Bhagwan Mahavir visualized that the world is full of misery and sorrows and therefore, he concluded that the fundamental object of religion should be to help the worldly souls cross the river of sorrows and obtain deliverance from the cycles of births and deaths. The root cause of soul's worldly career is its own actions which associate it with different types of external material particles (karma). There are the following eight types of karma

1. The perception-obscuring (DARSHANAVARNI) karma
2. The knowledge-obscuring (JNANAVARNI) karma
3. The feeling-producing (VEDANIYA) karma
4. The deluding (MOHANIYA) karma
5. The life-span-determining (AAYU) karma
6. The physique-determining (NAAM) karma.
7. The status-determining (GOTRA) karma
8. The obstructing (ANTARAYA) karma

All living beings, whether human or sub-human, are subject to the influence of these eight types of karma

According to another classification, karma are of two kinds: physical (DRAVYA) karma which are material particles and abstract (BHAVA) karma which are impure mental dispositions. The physical karmic particles constitute the karmic body associated with the soul. Around this subtle body, the gross material body is built through nutrition from the environment. It is the abstract karma (the feelings and emotions) which is responsible for attracting material karmic particles to the soul The physical karma in its turn influences the psychological disposition. Thus a psycho-physical cycle is maintained between the physical karma and abstract karma One causes changes in the other although there is no direct interaction between the two Material changes must be attributed to material antecedent, and similarly, psychological changes must be attributed to antecedent psychological conditions The attempt to get rid of the association with matter (karma) entails avoiding impure psychological disposition in its own consciousness A course of regulating the combined activity of body, speech and mind (YOGA) and penance (TAPA) has been prescribed for the purpose

Emancipation from this mundane existence can be effected only by the individual self Salvation can be achieved through proper conduct and austerities rather than sacrifices, rituals and prayers to God Although complete renunciation of the world and severe austerities which can be practiced only by a homeless monk, are necessary for elimination of the cycle of birth and death, the life of a layman (GRISHASTHA) is also regarded as an important preparatory stage in the process of deliverance Thus varying degrees of moral and spiritual code of conduct have been prescribed for laymen (SHRAVAKAS) and for monks (SADHUS) as part of the disciplinary regulations Asceticism and abstentions are essential for attaining freedom from the bondage of karma

3.5 THEORY OF HUMAN EXCELLENCE

By practicing YOGA and penance (TAPA), every soul can climb, step by step, to different stages of perfection, becoming purer and purer at every stage until it reaches spiritual glory from which there is no return Through the process of YOGA and penance, the soul can get rid of the worldly environment and ultimately attain its pristine state The spiritual salvation thus achieved shines forth with all its glory just like the sun when the obstructive clouds disperse and disappear The stage of spiritual perfection is, no doubt, isolated but is associated with the infinite foursome (ANANT CHATUSHTAYA), namely, infinite perception, infinite knowledge, infinite power and infinite bliss, which are the intrinsic characteristics of the perfect soul. Each individual is the architect of his own spiritual destiny. Man's emancipation from suffering does not depend upon the mercy of any superhuman authority. By living an austere life of purity and virtue, one can escape the ills of worldly life and can ultimately achieve salvation.

It is clear from what has been stated above that man is placed on the highest pedestal among the souls in bondage because it is only man who is capable of attaining

the ultimate spiritual goal. He is the only being in this world who is proximate to salvation. There is no Supreme being to liberate the worldly beings. Even the heavenly beings cannot directly attain liberation. They must be reborn as humans before they can hope to achieve salvation. This is because only man can perform YOGA and penance necessary for breaking up all the shackles of bondage. Every soul possesses the potential of becoming emancipated and there is a whole galaxy of deified men who have attained greatness by their complete spiritual purification

3.6 THEORY OF KNOWLEDGE

Jain thinkers have described the following five kinds of knowledge:

Sensory cognition (MATI JNANA).
Literal knowledge (SHRUT JNANA)
Clairvoyance (AVADHI JNANA)
Telepathy (MANAHPARYAYA JNANA).
Omniscience (KEVAL JNANA) or absolute knowledge.

As distinguished from other systems which consider sense perception as direct knowledge, Jains define direct knowledge as the perception by the soul without any intermediary Accordingly, the first two kinds of knowledge are considered as indirect (PAROKSHA) by Jain thinkers since they are acquired through sense organs or books. The last three kinds of knowledge are immediate (PRATYAKSHA) or direct knowledge. Clairvoyance enables a person to have visions of objects and events in distant places or in distant times This capacity may be acquired through psychological development. Telepathy *is the ability to know the ideas and thoughts of others It is the insight to the* psychological events taking place in others' mind. It is said to be acquired through rigorous discipline and concentration

The absolute knowledge or omniscience is attained by complete self-realization and by getting rid of perception-obscuring, knowledge-obscuring, deluding and obstructing karmas. Omniscience is coextensive with reality. There is no difference of time such as past, present and future in the case of omniscience since it is able to comprehend reality in its completeness

According to Jain thinkers, the object of knowledge is not a creation of mind, rather the knowledge and the object of knowledge are distinct from each other Jains maintain the view that the physical object in the external world is independent of knowledge and cannot be created or changed by the knowing mind. The object of knowledge may also be psychological facts [6]

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[6]The knowledge related to psychological facts is practically the relation between the thought process and physical events which are identical in nature with the process of knowing Even here the facts in consciousness revealed by knowledge are considered independent of the process of knowing, otherwise the knowledge so *obtained will become illusory and unreal Knowledge is self-luminous inasmuch as it reveals itself just as it illuminates the external objects*

3.7 JAIN ETHICS — PATH TO SALVATION (MOKSHA MARG)

The keynote of Jainism rings with religious tolerance, ethical purity, spiritual contentment, *and harmony between self and one's environment.* Its central theme is not based on a theoretical science. Rather, it considers religion as a science of ethical practice. It conceives the human body not as a toy-machine to play with, but as a chariot on which the soul rides towards salvation In the scheme of Jain system, life on earth is not merely sorrowful It is on probation to conduct itself to successively higher and higher forms of existence The conduct of the present life should be aimed at the attainment of a permanent state of being from which there is no return Every soul can attain godhood, i.e , supreme spiritual individuality by realizing its intrinsic purity and perfection

In his conduct, an individual can be guided by the examples of five benevolent personalities (**PANCH PARAMESHTHI**) These are Supreme human beings (**ARAHANTAS**), pure souls (SIDDHAS), master teachers (ACHARYAS), scholarly monks (UPADHYAYAS) and ascetics (SADHUS) **ARAHANTAS** are persons who have destroyed four types of karmas, mentioned above, and have attained omniscience SIDDHAS are souls that are completely free from karmic bondage and have attained salvation The first step in the *process of self-realization is to discard superstitious beliefs and to adopt a rational and* judicious attitude in life

Jainism lays down a definitive course of practical moral discipline, contemplation of the highest truth and reorientation of life in light of these for attaining ultimate reality In common with other Indian systems, it prescribes a path to salvation (MOKSHA MARG), which consists of the three jewels (RATNATRAYA) of Jainism, proper perception (SAMYAK DARSHAN), proper knowledge (SAMYAK JNANA) and proper conduct (SAMYAK CHARITRA) The three jewels are, obviously, necessary for a successful life This threefold discipline helps us realize our own intrinsic purity The three jewels must be cultivated collectively to ensure salvation. Individually, they are incomplete and insufficient because they are mutually dependent. In isolation, perception or knowledge or conduct causes conflicts or tensions and vitiates the environment. Collectively, the three jewels produce harmony, contentment and blissfulness with the progressive march of the soul to the higher planes Proper perception creates awareness of reality, proper knowledge impels the person to action and proper conduct leads him to the attainment of the desired objective

Proper conducts entails the following five vows. Nonviolence (AHIMSA), truth (SATYA), non-stealing (ACHAURYA), abstention from sensuality (BRAHMACHARYA) and nonpossessiveness (APARIGRAHA)

AHIMSA is based on love and kindness for all living beings It has been repeatedly pointed out in Jain scriptures that even the thought of evil is as bad as action resulting in injury. Nonviolence of Jainism is not a negative virtue. It is based upon the positive quality of universal love which is the result of a recognition of kinship among all living beings. One who is actuated by this ideal cannot be indifferent to the suffering of others.

SATYA implies being not only truthful but also pleasant and wholesome.

ACHAURYA consists in not taking others' property without his consent, or by unjust or immoral methods.

BRAHMACHARYA means abstaining from sexual indulgence.

APARIGRAHA means nonpossessiveness of property and giving up greed.

The five vows are observed with voluntary limitations by the householders (ANUVRATIS) and absolutely by the homeless ascetics (MAHAVRATIS).

Jain ethical code does not prescribe duties according to caste or other social inequalities. All men and women are equal in birth and everyone is entitled to be either a householder or an ascetic according to his or her choice. The observance of the ethical code by an individual does not only develop his spirituality but also helps in contributing to social justice, economic equality, humanization of culture and civilization, human happiness, class harmony as against class conflict, and growth of an egalitarian society

Jain religion lays special emphasis on nonviolence and truth In fact, these two are the principal religious ideas The spiritual value of Jain code of conduct has been upheld throughout Jain literature. Victory over suffering, calm attitude towards cruelty and persecution, patience towards opponents are some of the main characteristics of Jain ascetics. The Jain code of conduct presupposes an extraordinary courage and peace of mind which originates only from spiritual integrity and strength

"It is this strength of the spiritual power of the self that was recognized by Gandhiji in his political struggle against odds Both in South Africa and in India he successfully made use of this spiritual weapon against the political opponents who were equipped with ordinary weapons of destruction and suppression Thus Gandhiji raised AHIMSA and SATYA to universal importance His socio-political experiments proved beyond doubt the value of this spiritual power Equipped with this weapon of AHIMSA and SATYAGRAHA[7] one can overcome any amount of opposition depending upon brutal force While he was alive Gandhi dreamed of offering this spiritual weapon to the world at large — a world disturbed by mutual suspicion, always ready for warfare He thought that this spiritual ideal would be able to serve as a cure for the various ills that afflicted the world at large. Let us hope that this spirit will ultimately prevail and convert the world of warring classes and nations into a world of peace and harmony where all can live in happiness, without destructions of race, religion and nationality "[8]

[7] SATYAGRAHA means peaceful non-cooperation

[8] A Chakravarti, Jain Philosophy; History of Philosophy, op cit p. 151

4. CERTAIN SPECIAL FEATURES OF JAINISM

4.1 THE ONTOLOGICAL VIEW

The ontological view of Jains is concerned primarily with the life and existence rather than the creation of the universe and the conception of God Jainism, however, cannot be regarded as agnosticism or metaphysical nihilism. It is to the credit of Jain thinkers that they constructed a philosophy and theory of reality out of the negative approach of those who were protesting against the dogmatism of the Vedas Jainism does not deny reality Jain philosophers adopted a middle course by propounding a theory that the world consisted of two eternal, uncreated, coexisting but independent categories of substances The conscious (JIVA) and the unconscious (AJIVA) They developed the logic that the world is not altogether unknowable, only one should not be absolutely certain about one's assertions. Jain philosophers said that moral and religious values must be brought out of dogmatic slavery Wisdom must be proved by reason which, in turn, depends on the experiences of self and of others The human experience based on reason constitutes the data for the discovery of reality

4.2 CONCEPT OF GODHOOD

Professor Surendranath Dasgupta, the famous philosopher-historian, has described the concept of Godhood as follows

"The true God is not the God as the architect of the universe, nor the God who tides over our economic difficulties or panders to our vanity by fulfilling our wishes, but it is the God who emerges within and through our value-sense, pulling us up and through the emergent ideals and with whom I may feel myself to be united in the deepest bonds of love The dominance of value in all its forms presupposes love, for it is the love for the ideal that leads us to forget our biological encumbrances Love is to be distinguished from passion by the fact that while the latter is initiated biologically, the former is initiated from a devotedness to the ideal When a consummating love of this description is generated, man is raised to Godhood and God to man "[9]

This corresponds to the Jain approach to Godhood In Jainism, God is the supreme manifestation of human excellence

4.3 PESSIMISM vs. OPTIMISM

Jainism is often considered to have a prevailing note of pessimism about life This is not true The tone of hopefulness pervades all aspects of Jain philosophy "We hear much indeed of philosophy", observes Dr S Radhakrishnan, "as a call to transcend the

[9] *Philosophy of Dependent Emergence in Contemporary Indian Philosophy*, edited by S Radhakrishnan and J H Muirhead, p 285, George Allen and Unwin Ltd , London, 1958

narrowness of egoism and identify ourselves with something greater than ourselves as the way of salvation, but this is not in order to escape from the ineradicable evil of existence but in order to find ourselves in things that give to existence its only true value." For "In the man who transcends his narrow self and merges it in the life of the whole philosophy as truth, religion as devotion and morality as goodness meet." This is similar to the Jain view of life described earlier.

4.4 THE PROBLEM OF HUMAN PEACE

We are all pilgrims of peace. So far, we have not succeeded in our quest. No doubt we have discovered science and science has given us new powers but it has not brought peace The time has now come when philosophy and religion should turn their attention to the problem of peace on earth. Jainism, owing to its comprehensive and accommodative nature, is well-equipped to solve the problem of world peace Jainism preaches multiplicity of viewpoints (ANEKANTAVADA) which weans us from too exclusive occupations and dogmatic suppositions. The gigantic experiments going on throughout the world need a fuller understanding of the minds of the leaders of thought, irrespective of their social outlook, political beliefs, religious creed or nationality. With the complexity and vastness of the subject matter, the attainment of unanimity remains only an ideal Great thinkers have made varied attempts to reach this ideal It is essential that people should look at things from as many viewpoints as possible and reach an acceptable solution to problems

4.5 TRUTH AND NONVIOLENCE

Jain ethical code is based on two main concepts: Nonviolence (AHIMSA) and truth (SATYA) These are important not only for individual uplift but also for social welfare and prosperity All the twenty-four TIRTHANKARS preached nonviolence and truth for spiritual advancement as against sacrificial rituals Nonviolence is based on sanctity of life and love for all living beings. Truth purifies the mind. Speaking pleasant and wholesome truth is nobler than silence

In modern times, Mahatma Gandhi has demonstrated the value of these ideals. "I am being led to my religion", he says "through truth and nonviolence, i e , love in the broadest sense Denial of God we have known. Denial of truth we have not known. The most ignorant among mankind have some truth in them We are all sparks of truth. The sum total of these sparks is indescribable, as-yet-unknown-truth which is God I am being daily led nearer to it by constant prayer " He further says, "To be sure to such religion, one has to lose oneself in continuous and continuing service of all life. Realization of truth is impossible without a complete merging of oneself in, and in identification with, this limitless ocean of life Hence, for me, there is no escape from social service, there is no happiness on earth beyond or apart from it. Social service here must be taken to include every department of life. In this scheme, there is nothing low, nothing high,

all is one, though we seem to be many."[10]

4.6 JAINISM AS APPLIED INTELLIGENCE

Jainism is neither the satisfaction of intellectual curiosity (NISHCHAYA) nor the practical pragmatism (VYAVHARA) alone. It is a combination of both Both are essential for an integrated growth of man Intellect is significant as a means to better practical moral adjustment. However, truth cannot be attained by reason alone without practical moral discipline of the passions and prejudices which warp human judgement In short, Jainism is applied intelligence rather than pure science. It is a training in modesty rather than twisting the facts for a supposed explanation Jainism influences life with deepest insight, widest farsight, synthetic disinterestedness (VITARAGA) and penetrating comprehensiveness in man's journey towards salvation — the state of soul having infinite perception, infinite knowledge, infinite bliss and infinite strength

By developing insight, man acquires the quality of distinguishing between the real and the unreal, and of grasping of the ultimate nature of things By developing farsight, man acquires the quality of distinguishing the eternal values from transitory ones and lives his own life for accomplishing the eternal values The quality of disinterestedness relieves a person from one-sided dependence A comprehensive view helps man penetrate beneath the superficial and limited sphere, and leads him to the nature of reality

It is primarily because of these features that Jainism has maintained its identity and has remained less hostile and more accommodative to fellow religious communities than some other heterodox systems

[10] *Contemporary Indian Philosophy*, op cit p 21

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SELECTIONS FROM ACHARYA UMASWAMI'S TATTVARTHA SUTRA

Compiled by Dr Duli Chandra Jain

Auspicious Prayer

We pray to those
who have led the path to salvation,
who have destroyed the mountains of karma, and
who know the reality of the universe.
We pray to them to acquire their attributes.

Chapter 1. ASPECTS OF REALITY

Path To Liberation

Rational (proper) perception, rational knowledge and rational conduct together constitute the path to liberation. (1)[1]

Rational Perception

Belief in reality (substances ascertained as they are) is rational perception (2)

It is attained by intuition or by acquisition of knowledge. (3)

Aspects Of Reality

Reality has seven aspects:[2]

1. Souls
2. Inanimate entities
3. Influx of karmic matter towards soul
4. Bondage of soul by karmic matter
5. Stoppage of influx of karmic matter towards soul
6. Shedding of karmic matter by soul
7. Liberation of soul from karmic matter (4)

Reality is understood through experimentation[3] and logical thinking. (6)

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[1] Aphorism number

[2] These are called seven TATTVAS In some scriptures, merit (PUNYA) and demerit (PAAP) have also been counted as aspects of reality and thus nine TATTVAS have been described Acharya Umaswami and some other sages have considered merit and demerit as part of influx and bondage of karma

[3] Experimentation (PRAMANA) means information and evidence obtained through the study of scriptures, observation of nature and experience

Understanding an entity or concept entails the consideration of its description, ownership, cause, place, duration and classification. (7)

It also entails knowing its existence, number, extent, area, time, distinguishing features, quality and comparison. (8)

Kinds Of Knowledge

Knowledge is of five kinds: Sensory cognition, literal knowledge[4], extraordinary knowledge (clairvoyance), mental knowledge (telepathy) and absolute knowledge (omniscience). (9)

Sensory cognition includes recollection, recognition, induction and deduction. (13)

It is acquired by the help of the senses and the mind. (14)

Scriptural knowledge is preceded by sensory cognition. . . . . (20)

The subject of extraordinary knowledge is matter, including embodied souls. (27)

The subtlest forms of matter forms the subject of mental knowledge. (28)

All the entities of the universe, including their modifications, form the subject of absolute knowledge. (29)

Sensory cognition, literal knowledge and extraordinary knowledge can be wrong knowledge. (31)

Chapter 2. SOULS

Nature Of Soul

The thought-activities of a living being are guided by the following: Subsidence (waning) of karma, destruction of karma, destruction-cum-subsidence of karma, fruition of karma, and, the inherent nature of soul. (1)

The distinguishing characteristic of soul is consciousness. (8)

Classification Of Souls

The two kinds of souls are the worldly souls and the liberated souls. (10)

The two kinds of worldly souls are: Those with mind and those without mind. (11)

Another classification of worldly souls is: Mobile and immobile. (12)

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[4]Knowledge derived through signs, symbols, letters and words. It includes association, comprehension, etc

The immobile living beings are of five kinds: Earth-bodied, water- bodied, fire-bodied, air-bodied and vegetable-bodied. (13)

The immobile living beings have the sense of touch only. (22)

The mobile living beings have two or more senses. (14)

Worms, ants, bees, and men each have one more sense than the preceding one. (23)

There are five senses. (15)

The five senses are touch, taste, smell, sight and hearing. (19)

Material form and instrument constitute physical senses. (17)

Capacity of sensory cognition and consciousness constitute abstract senses. (18)

The living beings with mind are thinkers. (24)

In the course of transit from one body to another, a worldly soul is guided by karma. (25)

The bodies of living beings are made up of five components: Physical body, fluid body, assimilative body, splendorous (energetic) body and karmic body. (36)

The above components of bodies are successively more and more subtle. (37)

Splendorous and karmic bodies are without impediment. (40)

The association of soul with these two components of bodies is without beginning. (41)

All worldly souls have these two components of bodies. (42)

In addition to the splendorous and karmic bodies, a living being can have upto four components of bodies simultaneously. (43)

Chapter 5. INANIMATE ENTITIES

Definition Of Entity

Existence is the characteristic of an entity. (29)

Existence entails origination (of new forms), destruction (of old forms) and permanence. (30)

Permanence implies indestructibility of intrinsic attributes. (31)

An entity possesses attributes as well as modifications. (38)

Entities Of The Universe

Inanimate entities include the medium of motion, medium of rest, space and matter. (1)

Souls are also entities. (3)

The entities are eternal (indestructible), and they cannot be transformed into one another. Except matter, they cannot be detected through the senses. (4)

Matter can be detected through the senses because it has touch, taste, smell and color. (5)

Medium of motion, medium of rest and space, each is one single continuum. (6)

These three entities are motionless. (7)

Medium of motion, medium of rest and each soul have innumerable space-points.[5] (8)

Space has infinite points. (9)

Pieces of matter have numerable or innumerable elementary particles. (10)

An elementary particle of matter occupies one space-point. (11)

All the entities inhabit the physical space. (12)

A soul can occupy one or more space-points. (15)

Depending upon the available volume (of the body), a soul expands or contracts and fills the whole body as does the light from a lamp. (16)

Description Of Matter

Matter possesses touch, taste, smell and color. (23)

Matter includes sound, heat, light, darkness and images. Pieces of matter undergo binding and disintegration. They are subtle or gross. (24)

Matter consists of elementary indivisible particles and their aggregates. (25)

Functions Of The Entities

The medium of motion and medium of rest, respectively, support the motion and the rest of the animate and inanimate objects. (17)

The function of space is to accommodate all the entities of the universe. (18)

Various types of material substances form the basis of bodies, speech, mind and

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[5] A space-point is the smallest indivisible unit of space.

respiration of living beings. (19)

They are also responsible for sensual pleasure and pain, life and death. (20)

The function of worldly souls is to help each other. (21)

The function of the sixth entity, time, is to support the existence, modifications and activity of other entities, and, high and low priority. (22)

Chapter 6. INFLUX OF KARMIC MATTER

Yoga And Influx Of Karma

The activity of body, speech and mind is called yoga. (1)

Yoga causes the influx of karmic particles towards the soul of an individual. (2)

Meritorious yoga results in the influx of good karma[6] and demeritorious yoga, in the influx of bad karma (3)

Living beings affected with passions, gain the influx of durable and mundane karmic particles while others have the influx of transient karmic particles. (4)

Influx of mundane karmic particles results from the activities of five senses, from the four passions of anger, pride, deceit and greed, from the activities involving violence, untruth, stealing, impurity of body and mind (unchastity) and possessiveness; and from other similar activities (5)

The difference in the influx of karmic matter is caused by the intensity or mildness of passions, intentional or unintentional nature of the act, the living being and the environment, and, the power to do the act. (6)

The activities of body, speech and mind of the worldly souls, affected with passions of anger, pride, deceit and possessiveness, are the root cause of the influx of karmic particles Influx occurs when the individual decides to indulge in some activities, prepares to perform the activities and/or initiates the activities It makes little difference whether the individual performs the act himself, gets others to do the act or persuades others to perform the act (8)

Causes Of Influx Of Some Karmas

The influx of unpleasant-feeling-producing karma is caused by suffering, sorrow, agony, crying, violence and lamentation, in oneself, in others or in both. (11)

The influx of pleasant feeling producing karma is caused by feelings of compassion

[6]In the ultimate analysis, all karmas are undesirable.

for all living beings, appreciation of votaries (those with vows), charity, self-control affected with the welfare of living beings, involuntary shedding of karmic particles, good conduct without proper knowledge, equanimity and nonpossessiveness. (12)

Neglect of the principles propagated by the omniscient, of the scriptures, of religion and religious personages causes the influx of perception-deluding karma. (13)

Feelings and emotions involving intense passions results in the influx of conduct-deluding karma. (14)

Crooked activities of body, speech and mind, and wrangling lead to the influx of bad physique-determining karma.[7] (22)

Speaking ill of others, self-pride, concealing others' virtues and boasting of one's own good qualities leads to the influx of low status-determining karma.[8] (25)

Chapter 7. ETHICAL CODE

Vows And Observances

The vows are renunciation of violence, untruth, stealing, unchastity and possessiveness. (1)

The vows are of two kinds: Partial and total. (2)

There are five observances each for imbibing these five vows. (3)

The five observances for the vow of nonviolence are carefulness of speech, carefulness of thoughts, carefulness in walking, carefulness in lifting and placing objects, and thoroughly seeing that violence is minimized in obtaining and preparing one's food and drink. (4)

The five observances for the vow of truth are speaking according to the principles of *religion, and giving up anger, greed, cowardice and frivolity.* (5)

The five observances for the vow of non-stealing are residence in a solitary place, residence in a deserted habitation, sharing one's place and possessions, accepting clean and simple food, and avoiding criticism of peers in society.[9] (6)

The five observances for the vow of chastity are renunciation of stories of attachment to the opposite sex, of seeing their attractive bodies, of remembering past sexual experiences, of aphrodisiacs, and of beautifying one's own body. (7)

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[7] These obviously result in ill health.

[8] These are seen to lower one's social status

[9] These are for the monks

The five observances for the vow of nonpossessiveness are, respectively, giving up attachment to and aversion from pleasant and unpleasant objects of the five senses. (8)

Violence, untruth, stealing, unchastity and possessiveness lead to calamity and disgrace. (9)

Ultimate consequence of these is unhappiness. (10)

Therefore, we should have feelings of friendliness for all living beings, feelings of joy for the virtuous, compassion for those in distress and indifference towards those who mistreat us. (11)

We should meditate upon the nature of reality to imbibe the spirit of non-attachment to the world and the renunciation of worldly pleasures. (12)

Definition Of Violence

Violence is defined as obstruction of the life processes of self and of others effected by lack of conscienticusness. (13)

Characteristic Of Votary

A votary is beyond any sting Intrigue, delusion and desire of future material pleasures are stings because they arouse feelings of guilt. (18)

Votaries are householders and homeless ascetics. (19)

Householders are with partial vows. (20)

Householders also practice the following·

(a) The three augmenting vows Limiting one's field of activity, limiting one's duration of activity and avoiding unnecessary activity.

(b) The four learning vows· Meditation of the soul and its relationship with nature, fasting, limiting the use of consumable and non-consumable goods, and sharing one's food with guests (21)

In the final days of life, a householder observes peaceful death. (22)

Transgressions (Failures Of Conduct)

Skepticism, desire, disgust, and, appreciation and praise of irrational people and concepts are the transgressions of rational perception (23)

Misleading proselytizing, divulging other's secret, forgery, misappropriation and revealing other's intentions are the transgressions of the vow of truth. (26)

Promoting stealing, dealing in stolen goods, violating or evading the laws, cheating in weights and measures, and dealing in adulterated goods are the transgressions of the vow of non-stealing. (27)

Desire for life, desire for death, affection for relatives and friends, recollection of pleasures, and longing for worldly pleasures in future are the transgressions of peaceful death. (37)

Charity

Charity is giving one's wealth for mutual benefit. (38)

Charity is distinguished by the procedure, material, donor and acceptor. (39)

Chapter 8. BONDAGE OF KARMA

Causes of bondage of karma are deluded perception, vowlessness, lack of conscientiousness, passion, and the activities of body, speech and mind. (1)

Bondage And Its Phases

Bondage is defined as the assimilation of material particles which are fit to form karmas, by soul, owing to the soul having passions. (2)

There are four phases of bonding of karmic matter. Nature (species) of karma, duration of bondage, intensity of bondage and quantity of karmic particles. (3)

The species of karma are Perception-obscuring, knowledge-obscuring, feeling-producing, deluding, life-span-determining, physique determining, status-determining and obstructing. (4)

There are maturing and fruition of karma. (21)

The karma particles fall off after fruition (23)

Meritorious karmas are Pleasant-feeling-producing karma, good life-span-determining karma, good physique-determining karma and good-status-determining karma. (24)

Chapter 9. STOPPAGE AND SHEDDING OF KARMA

Stoppage of karma is the absence of influx of karmic particles (1)

Stoppage of karma is caused by self-restraint, conscientiousness, virtue, contemplation, endurance of suffering and proper conduct (2)

Both, stoppage and shedding, of karma are caused by penance. (3)

Self-restraint is rational curbing of the activities of body, speech and mind. (4)

Conscientiousness constitutes proper care in walking, in speaking, in eating, in accepting and placing objects, and in disposing waste products. (5)

The ten ultimate virtues are. Forgiveness, modesty, sincerity, purity of spirit, truthfulness, self-control, conquest of desires, renunciation, nonpossessiveness and enjoyment of the attributes of the pure soul. (6)

The twelve contemplations are on the following. Transient nature of life, absence of other's help in spiritual uplift, transmigration, individuality, distinctness, impurity of worldly soul, influx of karma, stoppage of karma, shedding of karma, nature of universe, difficulty in attaining enlightenment, and teachings of religion. (7)

Endurance of suffering is essential for the continuation of spiritual advancement and for shedding of karma. (8)

Proper conduct includes equanimity, reinitiation, absolute nonviolence, freedom from subtle passions and passionless actions. (18)

Penance

External penance includes total fasting, partial fasting, special restrictions in accepting food, giving up delicacies, sleeping in a lonely place and mortification of body. (19)

Internal penance includes atonement, reverence, service, study, renunciation and meditation. (20)

Atonement entails self-criticism, repentance, both, refined judgement, renunciation, penance, suspension, expulsion and reinitiation. (22)

Study includes teaching, questioning, contemplation, recitation and preaching. (25)

Meditation

Meditation is concentration of thoughts on one particular object by a person with good physical constitution. It lasts for less than 48 minutes. (27)

Meditation is of four kinds. Sorrowful, inclement, righteous and spiritual. (28)

Righteous and spiritual meditations lead to salvation. (29)

Concentration on removing disagreeable objects is sorrowful meditation. (30)

Concentration on desires for agreeable objects is also sorrowful meditation (31)

Thinking of suffering from pain as well is sorrowful meditation. (32)

Lastly, desires for worldly pleasures is sorrowful meditation. (33)

Inclement meditation includes taking delight in violence, untruth and stealing, and making designs for preserving means of sensual pleasures. (35)

Righteous meditation includes concentration on teachings of the omniscient, on the removal of delusion, on fruition of karma, and on the nature and constitution of the universe. (36)

The four types of spiritual meditations are concentration on the attributes of soul that distinguish it from other entities, concentration on just one aspect of soul, concentration on the subtle activity of soul and total absorption of the soul in itself which is devoid of all activities (39)

The first two types of spiritual meditation are practiced by sages who are well-versed in the understanding of scriptures (37)

The third and fourth types of spiritual meditation are attained by the omniscients with and without yoga activity, respectively. (38)

Chapter 10. SALVATION

Omniscience (absolute knowledge) is attained by annihilating the deluding karma, the knowledge obscuring karma, the perception-obscuring karma and the obstructing karma. (1)

Owing to the absence of the causes of bondage and to the shedding of karma, dissociation from all karmic matter is achieved which is liberation (MOKSHA). (2)

In addition to the material karma, abstract karma such as feelings and thoughts caused by fruition and transformations of karma, are also annihilated in the process of liberation. (3)

A liberated soul (SIDDHA) possesses absolute rationalism, perception, knowledge and perfection (4)

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MY ASPIRATIONS

(English adaptation of
MERI BHAVANA by Pt. Jugal Kishor Mukhtar)
by Devendra Kumar Jain

He who conquered love and hatred, and vanquished sensual temptation,
True cosmic knowledge who attained and showed the path to salvation;

Some may call Him Buddha, Hari, Jina, or may call Him Brahma, Supreme;
His thoughts and deep devotion may be in my heart and mind and dream.

Who do not long for sensual zest, whose feelings are gentle and right;
In well being of world and self, who do endeavor day and night

Who do penance of selflessness and who have no regrets in life,
To lessen sufferings of this world, such learned sages do strife

May I always look up to them and may I keep them in my mind,
Practice their conduct in my life, I wish my mind be so inclined.

May I never injure a life, of lying, may I never think;
Not wanting others' wealth and spouse, contentment-nectar may I drink.

May egotism I never feel, angry, may never I become;
On seeing others' worldly wealth, to envy may I not succumb

May I always feel and ponder to act in true and sincere way,
I always may do good to all, as far as I can, everyday

For living beings of the world, feelings of friendship may I show;
For woeful creatures, from my heart, may stream of kindness ever flow.

The cruel, wicked and evildoers, my mood and mind may not resent;
May thoughts of mine be so mended, of others I may be tolerant.

My heart may be so full of love, whene'er I see a noble man;
My mind may be so full of joy, I serve him as much as I can.

May I never be ungrateful, malice never be in my mind;
May I not see faults of people; high virtues may I always find.

Let someone call me good or bad, let riches come or turn away,
Whether I live for million years, or I face death this very day.

Whether someone does frighten me, or even tempt me in some way,
May my steps never falter from proven good and righteous way

Neither may I be too joyous, nor may I be nervous in pain;
I may not dread stormy river, a jungle, ghost or rough mountain.

Firm, unshaken and well-balanced, my mind may ever grow and grow;
In beloved's passing, evil's face, endurance may I ever show

May worldly creatures be blissful, uneasiness may no one feel;
Forgetting ill will, pride and guilt, new songs of joy may sing with zeal.

May truth be talk of every home, there be no sign of evil act;
Enlightened people may improve, fruits of this life may get, in fact.

Misfortune, dread may never come, bountiful rains come well in time;
May rulers always be righteous, may justice be even, sublime.

Disease and famine may not be, may people have plenty and peace;
Nonviolence be the rule of world, may world be full of joy and ease.

May mutual love pervade the world, and dark delusions fade away;
Untrue, unkind, intriguing, harsh, such words, no one may ever say.

May all become YUGVIR[1] at heart; welfare and peace may all attain;
Facing all sorrows with patience, nature of truth may all men gain.

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[1] Pen name of Pandit Jugal Kishore Mukhtar. It means 'hero of the age'

MEDITATION IN JAIN SCRIPTURES[1]

by Dr Rajendra Kumar and
Mrs Neelu Jain

Meditation (DHYAN) is the process of concentrating mind on a single topic; preventing it from wandering Virtuous meditation can be practiced by a person with a good physical constitution who can keep his thought-activity from drifting and concentrate solely on the nature of self When the soul gets rid of all auspicious and inauspicious intentions and dilemmas, and attains a state of unbiased absorption in self, all bonds of karma break down. In fact, meditation entails forgetting all worries, intentions and dilemmas, and stabilizing the mind It involves contemplating about the nature of soul, thinking of the difference between soul and matter, and concentrating on the true self.

Meditation purifies the mind, speech and body. However, it is of no avail to inflict pain on the body without purifying the thoughts One who stabilizes the mind and concentrates on the self definitly achieves salvation Meditation is the only means to stabilize the mind.

Meditation is of four kinds: sorrowful (AARTA) meditation, inclement (RAUDRA) meditation, righteous (DHARMA) meditation and spiritual (SHUKLA) meditation. Of these the first two are inauspicious because they cause the influx of undesirable karma The last two are auspicious because they help destroy karma

SORROWFUL MEDITATION

The Sanskrit word AARTA means sorrow The thought-activity caused by an outburst and intensity of sorrow is sorrowful meditation. It is of four types

Distaste-Related (ANISHTASAMYOG JANYA) sorrowful meditation is persistent thoughts and worry about the removal of disagreeable objects, situations or events.

Attachment-related (ISHTAVIYOGA JANYA) sorrowful meditation is the constant feelings of anguish on the loss of some agreeable object or person, such as wealth, spouse or child, and the preoccupation to recover the lost objects

Suffering-related (VEDANA JANYA) sorrowful meditation is the feeling of impatience, grief and agony in the face of disease, sickness, etc , and the worry about its going away.

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[1] English adaptation of the section on meditation (DHYAN) in Dr Nemichandra Jyotishacharya's TIRTHANKAR MAHAVIR AUR UNKI ACHARYA PARAMPARA, vol 1, pp 538 543, Jain Vidwat Parishad, Sagar, M P , India, 1974

Desires-related (NIDAANAJ) sorrowful meditation is having persistent desires for future sensual pleasures and comforts.

INCLEMENT MEDITATION

The sanskrit word RUDRA means inclement (harsh, lacking mercy). The meditation involving inclement thoughts is called inclement meditation. Based on the cause, inclement meditation has been divided into four types.

Violence-enchantment (HIMSA-ANAND) inclement meditation involves thoughts of enchantment (delight) generated by teasing, hurting and/or killing animals Cruel, angry, immoral, nonreligious and passionate people indulge in such meditation Violence-enchantment meditation also includes contemplation about revenge, planning to beat or kill someone and enjoying visions of deadly war scenes.

Untruth-enchantment (MRISHA ANAND) inclement meditation is thought involving false imagination stained with sinful intentions A person with this type of meditation takes delight in a variety of intentions and alternatives based on untruth.

Stealing-enchantment (CHAURYA-ANAND) inclement meditation involves thoughts of ways to steal and misappropriate other's wealth or beautiful things.

Pleasure-preservation (VISHAYA SAMRAKSHAN) inclement meditation is contemplation about schemes of enjoyment of sensual pleasures and of accumulation of material wealth and the means of material comforts.

Sorrowful and inclement meditations hinder spiritual uplift They obscure the attributes of soul They cause the natural disposition of self to disappear and initiate corrupt dispositions Both these meditation are inauspicious and lead to undesirable destinations. They are not related to spiritual advancement in any manner.

RIGHTEOUS MEDITATION

Contemplation about devotion beneficial to self and others, and proper conduct is righteous meditation It is one of the causes of the purification of soul. By practicing this meditation in all of its aspects the true spirit of the three jewels (proper perception, proper knowledge and proper conduct) is attained, and shedding of karma occurs Righteous meditation is of four types.

Doctrine-oriented (AAJNAVICHAY) righteous meditation is contemplation about reality as described in the scriptures.

Self-dependence-oriented (APAYAVICHAYA) righteous meditation involves thinking about helping the self and others get rid of vices such as attachment, aversion and delusion.

Karmic-fruition-oriented (VIPAKAVICHAYA) righteous meditation involves concentrating on the nature and fruition of different kinds of karma by observing the worldly pleasure and pain

Universe-oriented (SANSTHANVICHAYA) righteous meditation is contemplation about the nature and structure of the universe.

Righteous meditation is possible for rational beings in one of the following stages of spiritual development[2] Vowless, with partial vows, self-control without conscientiousness, and self control with conscientiousness Another classification of righteous meditation is embodiment based (PINDASHTHA), mantra-based (PADASTHA), image-based (ROOPASTHA) and intangible (ROOPAATEET).

Embodiment-based righteous meditation is contemplation about soul residing in the body From the aspect of reality, soul is conscious, and has absolute perception and knowledge However, it has attachment and aversion on account of the cause-effect relationship (between karma and soul) This cause effect relationship is without beginning and embodiment (wordly existence) of the soul is the result of this relationship Although the soul is distinct from the material body, and is formless (intangible) and conscious, it is said to have a form due to its association with matter Such thoughts constitute embodiment-based meditation The five visualizations (DHAARANAs) which can be employed for accomplishing such meditation are earth (PAARTHIVI) visualization, fire (AAGNEYI) visualization, air (VAAYU) visualization, water (JALA) visualization and reality (TATTVAROOPVATI) visualization

Earth Visualization This consists of an ocean of pure water in the middle of the universe, an enormous golden lotus of one thousand petals representing the earth, a tall mountain in the center of the lotus, a forest and a huge rock at the peak of the mountain, and a throne of white crystal on the rock The aspirant imagines himself seated in the lotus position on the crystal throne and meditates on the means of destroying karma

Fire Visualization Sitting on the crystal throne, described above, the aspirant imagines a white lotus of sixteen petals rising from his navel The sixteen golden vowels of the Devanagari script are inscribed on the petals and the Sanskrit word "HRAM" is inscribed in the center[3] The aspirant further imagines another lotus of eight petals near his heart, considering that the eight petals represent the eight kinds of karma.

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[2] There are fourteen stages of spiritual development Those mentioned here are the fourth, fifth, sixth and seventh stages

[3] The vowels and "HRAM" represent the syllables from Namokar Mantra and certain spiritual teachings

Next, the aspirant visualizes smoke rising from the top of the word "HRAM" and flames burning the heart lotus which symbolizes karma He further imagines that the flames are reaching his forehead They divide into two halves reaching the top of the head from two sides The triangular fire engulfs the body. The fire consists of flames in the shape of the Devanagari letter "RA" Inscribed on the outside of the triangle at the three vertices are the symbols of life (SAANTHIAs), and the Sanskrit phrase "OM HRAM" is inscribed on the inside. The meditator thinks that the inner flame is destroying karma while the outer flame is consuming the body He imagines that all karma and his body have finally been reduced to ashes The flames have subsided. This exercise is called fire visualization

Air Visualization Continuing the above visualization, the aspirant imagines a powerful whirlwind The cyclone surrounding him has the Sanskrit word "SWAYN" written at eight places The word is blowing way the ashes of karma and of the body. The soul is being purified. This is the air visualization phase of the embodiment-based righteous meditation.

Water Visualization In the next phase, the aspirant imagines that dark clouds have filled the sky There is a rainstorm accompanied by lightning and thunder A half moon of water has been formed around the meditator The Devanagari letter "PA" is written on it at many places Streams of water are flowing The karmic ashes are being washed away and the soul is being cleansed This is water visualization

Reality Visualization In the final phase, the aspirant thinks that he is perfect, omniscient, pure and conscious soul, free from all karmic and other material associations He is like a pristine human statue of consciousness, shining like a full moon This is reality visualization

The above five exercises, in the order described above, constitute the embodiment based righteous meditation Such meditation eliminates all karma and gradually unveils the attributes (knowledge, perception, bliss and power) of soul.

Mantra-based righteous meditation is contemplation about the five supreme benevolent personalities (ARAHANTA, SIDDHA, ACHARYA, UPADHYAYA, and SADHU), and about the nature of soul with the help of mantras[4] The meditator visualizes a mantra written at a predetermined spot such as the front of the nose or in between the eyebrows and concentrates on it In this meditation, the contemplation about the pure souls is done with an aspiration to purify one's soul by eliminating karma. One easy and practical way to conduct this meditation is to visualize a lotus having eight petals near the heart Written on five of the petals are the five lines of Namokar Mantra which mean the following

[4] Comprehensible combinations of letters words or phrases

We revere the supreme human beings (ARAHANTAs).
We revere the perfect souls (SIDDHAs).
We revere the master teachers (ACHARYAs).
We revere the scholarly sages (UPADHYAYAs)
We revere all the ascetics (SADHUs).

Written on the remaining three petals are the lines:

We revere proper perception.
We revere proper knowledge.
We revere proper conduct.

The aspirant concentrates on the mantra on each petal for as long as possible

Image-based righteous meditation is visualizing the supreme benevolent personality ARAHANTA (the supreme human being) seated in the meditating posture in the religious assembly (SAMAVASHARAN) having twelve sections The aspirant thinks that ARAHANTA possesses the infinite foursome (ANANT CHATUSHTAYA) i.e , infinite perception, bliss, and power, and is beyond all attachment Alternatively, he concentrates on the statue of JINA (the spiritual conqueror) in meditating posture

Intangible righteous meditation is concentrating on the abstract attributes of the perfect souls (SIDDHAs) The aspirant recalls that the SIDDHAs are formless, accomplished, serene, embodiments of consciousness, free from karma, and beyond all attachment They possess the eight attributes· absolute rationalism, absolute perception, absolute knowledge, equality of status, eternity, subtlety, infinite bliss and non-interference Then the meditator thinks that the self is potentially a perfect soul, a supreme soul (PARAMAATMA), an omniscient being who is free from karmic bondage

SPIRITUAL MEDITATION

The concentration achieved by an immaculate mind is spiritual meditation. It consists of four stages. Multi-aspect (PRATHAKATVA-SAVITARKA-SAVICHAR), single-aspect (EKATVA-SAVITARKA AVICHAR), subtle activity (SOOKSHMA-KRIYA-APRATIPAATI) and absorption-in-self (VYUPARAT-KRIYA-NIVARTI).

Multi-aspect spiritual meditation is performed by an aspirant who has scriptural knowledge and who is attempting to attain the spiritual stages of subsidence or destruction of the conduct-deluding karma The aspirant concentrates upon the various aspects of reality This type of meditation involves shifting of attention between the meaning, word and activity of the aspects of reality Hence it is called multi-aspect meditation with shifting This meditation supresses or eliminates conduct deluding karma

Single-aspect spiritual meditation is contemplation on a single aspect of reality on the basis of scriptural knowledge by an aspirant who is in the delusion-free (KSHINA-MOHA) spiritual stage. The aspirant concentrates on one particular form or word or activity of the aspect of reality without shifting Such meditation is the single aspect stage of spiritual meditation. This meditation eliminates the four destructive (GHATIYA) karmas, namely, perception-obscuring karma, knowledge-obscuring karma, deluding karma and obstructing karma Thus it leads to omniscience.

Subtle-activity spiritual meditation is performed by an omniscient who eliminates the gross activities of body, speech and mind, and posses only subtle activities In such as case the association of soul with body causes only subtle movements of the space-points of the soul. Hence it is called the subtle-activity stage of spiritual meditation.

Absorption-in-self spiritual meditation is performed by an omniscient who eliminates even the slight activity of the soul in spite of its association with body. All activities (of the space points of the soul) cease in this meditation Thus the influx of even the pleasant-feeling-producing (SATA-VEDANIYA) karma is stopped. Finally all karmas are shed and the soul attains salvation.

This is meditation according to Jain scriptures.

> It is interesting to note that, although Jains have developed such meditative exercises as SAMAYIKA and the aforementioned types of DHARMADHYANA, they have traditionally paid scant attention to the more magical paths of awakening so heavily favored by other Indian schools Thus we find in their ancient texts no mention of YOGIC control over respiration (PRANAYAMA), or of the mystical centers of psychic energy (the KUNDALINI or the CHAKRAs, for example) Jaina teachers seem to have felt a pronounced repugnance for occult powers and the practices which aimed specifically to generate them; such techniques are considered suitable mainly for destructive purposes, hence to be avoided.
>
> - P S Jaini in *The Jaina Path of Purification*, p 253

How Karma Theory Relates to Modern Science

DULI CHANDRA JAIN

INTRODUCTION

The *karma* theory of the Jaina religion is a unique, rational, scientific and complex theory. In its true conceptual form, it is unique to Jainism. It supports the features of the Jaina religion which distinguish it from other religions of the world, viz., the concept of independence of each individual soul and the teaching that selfhelp is the means to achieve such independence. The theory of *karma* is scientific in the sense that it conforms to the basic premises of science. However, it has not been established by modern scientific experiments. The *karma* theory is complex and thus it is one of the least understood concepts of Jainism. In its simplest form, it is stated : As you sow, so you reap. It is interpreted that *karma* rewards or punishes us for our past deeds. It is construed to imply that all wealthy and powerful people of the world did good deeds in the past and that is why they are what they are. It has been distorted to indicate that *karma* is powerful, even more powerful than the soul, our future is predestined and whatever has to happen to our soul will happen. On the one hand, people have the impression that one can avoid the consequences of undesirable *karma* by religious rituals such as prayers, special worships, charitable contributions etc. On the other hand, sometimes it is said that we should undergo sufferings which might be the consequences of past *karma* so that we will not have to suffer in the future A careful study of the *karma* theory as described in the Jaina scriptures, performed with a scientific viewpoint, leads to the conclusion that the above interpretations are only partially true.

STATEMENT OF KARMA THEORY

Material (dravya) and Abstract (bhāva) Karma

There are two types of souls in this universe, the liberated souls (*mukta jīva*) which are the pure souls (*siddhas*) having infinite perception, knowledge and bliss (*ananta darśana, jñāna* and *sukha*), and the worldly (impure) souls (*saṁsārī jīva*) which are involved in the mundane cycle

of birth and death. The worldly souls have ultrafine particles of matter known as *karma* particles associated with them. The liberated souls have freed themselves from the bondage of *karma* particles. There are two basic types of *karma*, the material (*dravya*) *karma* mentioned above which are particles of matter, and abstract (*bhāva*) *karma* which are the feelings of pleasure and pain, love and hatred, compassion and anger, etc. The relationship between material *karma* and abstract *karma* is that of cause and effect. The material *karma* give rise to the feelings and emotions (abstract *karma*) in the worldly souls which in turn cause the influx (*āsrava*) and bonding (*bandha*) of fresh material *karma*. Thus the relationship between the material and abstract *karma* can be described as one between plant and seed. It should be remarked that soul is an entity different from matter. Thus the transformations in a soul (abstract *karma*) occur because of the intrinsic attributes of soul while the transformations (influx, bonding, etc.) in material *karma* take place because of the intrinsic attributes of matter. Acarya Kundakunda has written, in *Pañcāstikāyasāra* :(1)

bhāvo kammanimitto kammam puna bhāvakāraṇam havadi
ṇa du tesim khalu kattā ṇa viṇā bhūdā du kattāram 60

The emotional states of a living being are caused by the *karma* particles and the *karma* particles in their turn are caused by the emotional states. However, the soul is not the essential cause and still without essential cause these changes can not occur.

kuvvam sagam sahāvam attā kattā sagassa bhāvassa
na hi poggalakammāṇam idi jiṇavayaṇam muṇeyavvam 61

Soul which brings about changes in itself is the intrinsic cause of the mental states but the soul is not the intrinsic cause of the changes in the *karma* particles which are material in nature. This is the teaching of Jina.

kammam pi sagam kuvvadi seṇa sahāveṇa sammamappāṇam
jivo vi ya tārisao kammasahāveṇa bhāveṇa 62

The changes in *karma* particles occur due to the intrinsic nature of material particles. Similarly, the changes in any soul occur due to the intrinsic characteristics of the soul and through its own impure states of thought which are conditioned by *karma*.

Eight Kinds of Material Karma

The material *karma* are of eight kinds : Knowledge-obscuring (*jñānāvaraṇīya*), perception-obscuring (*darśanāvaraṇiya*), feeling-producing (*vedanīya*), deluding (*mohanīya*), life-span-determining (*āyu*), physique-determining (*nāma*), status-determining (*gotra*) and obstructing (*antarāya*). Knowledge-obscurring, perception-obscuring, deluding and obstructing *karmas* obscure or obstruct the knowledge, perception, intrinsic conduct or bliss (*sukha*) and power (*vīrya*) of the soul and thus they are known as destructive (*ghāti*) *karmas*. The remaining four *karmas* are known as non-destructive (*aghāti*) because, for most part, they influence the body of a living being. The feeling-producing *karma*, however, may affect the soul like a destructive *karma*. It operates as a result of knowledge-obscuring and perception-obscuring *karmas* and with the help of deluding *karma*. In other words, if one does not have a rational outlook and knowledge (due to perception-obscuring and knowledge-obscuring *karmas*), and has indulgence (*rati*) and/or ennui (*arati*) (due to deluding *karma*), then feelings of physical pleasure and pain may lead to undesirable thoughts and emotions Thereby the feeling-producing *karma* may influence the soul. Thus the feeling-producing *karma* has been placed between perception-obscuring and deluding *karmas*. This has been described by Acarya Nemicandra Siddhantacakravarti in *Gommata-sāra Karmakāṇḍa*.(2)

> *ghādimva veyaṇīyam mohassa bālena ghādade jīvam*
> *idi ghādiṇam majjhe mohassādimhi padhidam tu* 19

The feeling-producing *karma* by the force of deluding *karma* destroys the soul like a destructive *karma*. Therefore it is placed in the middle of destructive and before deluding *karma*.

> *ṇatthā ya rāyadosā indiyaṇāṇam ca kevalimhi jado*
> *teṇa du sādāsādajasuhadukkham ṇatthi indiyajam* 273

Because in the Omniscient (*kevalī*), attachment and aversion, and sensual knowledge are destroyed, therefore in him there is no happiness or misery due to the feeling-producing *karma* which causes the feelings of sensual pleasure and pain

Each kind of *karma* is further divided into a number of sub-classes. For example, the feeling-producing *karma* is divided into pleasant-feeling-producing (*sātāvedanīya*) and unpleasant-feeling-producing (*asātā-vedanīya*). Similarly, the deluding *karma* has been divided into two

sub-classes: Perception-deluding (*darśanamohanīya*) and conduct-deluding (*cāritramohanīya*). It should be noted that the deluding *karma* obscures the development of rationalism (*samyaktva*). As the name implies, it prevents a person from having a rational perspective of reality (*tattvārtha*). To quote from *Gommaṭasāra Jīvakāṇḍa* of Acarya Nemicandra Siddhantacakravarti.(3)

micchodayeṇa micchattamasaddahaṇam tu tacca aṭṭhāṇam
eyantam vivarīyam viṇayam samsaidamaṇṇāṇam 15

Delusion or irrationalism (*mithyātva*) is caused by the operation of perception-deluding *karma*. It consists of not having a rational perspective (*śraddhāna*) towards reality, i.e., the nature of things (*tattvārtha*). Irrationalism is of five kinds : One-sided belief (*ekānta*), perverse belief (*viparīta*), veneration (*vinaya*), doubt (*samśaya*) and indiscriminate belief (*ajñāna*).

Influx (*āsrava*) *and Bonding* (*bandha*)

The influx (*āsrava*) of *karma* particles is caused by the activities (*yoga*) of the body, the organs of speech and the mind as described by Acarya Umaswami in *Tattvārthasūtra* :(4)

kāyavāngmanahkarmayogah 6-1 *sa āsravah* 6-2

It should be noted that all activities, desirable (*śubha*) and undesirable (*aśubha*), give rise to the influx of *karma* particles. It is only the intrinsic characteristic activities, infinite perception, knowledge and bliss (*ananta darśana, jñāna* and *sukha*) of the soul which are known as *śuddhopayoga*, that do not cause the influx of *karma* particles. The *karma* particles which come to the soul as a result of influx then become associated with the soul This process is known as bonding (*bandha*). The bonding of *karma* particles has four aspects : Nature (*prakṛti*), i.e., the kind (knowledge-obscuring, deluding, etc.) of *karma*; quantity (*pradeśa*), i.e., the number of *karma* particles; duration (*sthiti*), i.e., length of association; and, fruition (*anubhāga*), i.e., the intensity of consequence of *karma*. The nature and quanity of *karma* that become associated with the soul depend on the nature and intensities of the activities (*yoga*) which caused the influx. In other words, the intensity of desire or thought-activity, intentional or unintentional character of activity, dependence of the act upon living and non-living substances(*adhikaraṇa*)and one's own position and power determine the kind of *karma* and the number of *karma*

particles which are attracted towards the soul. This has been described by Acarya Umaswami in *Tattvārthasūtra* :(4)

tīvramandajñātājñātabhāvavīrya'dhikaraṇaviśeṣebhyastadviśeṣah. 6-7

The duration and fruition of *karma* are determined by the passions (*kaṣāya*) and the states of mind of the living being. This has been stated in *Gommaṭasāra Karmakāṇḍa* :(2)

jogā payaḍipadesā ṭhidiaṇubhāgā kasāyado honti
apariṇaducchiṇṇesu ya bandhaṭṭhidikāraṇam ṇatthi 257

The nature and quantity bonding of *karma* are caused by thought-activity, and duration and fruition bonding, by passions. In the eleventh stage of subsided delusion (*upaśāntamoha*), where the deluding *karma* exists in a passive state and does not operate (i e., is not subject to modification), and in the twelfth delusionless (*kṣīṇamoha*) stage and in the thirteenth stage of active omniscient conqueror (*sayoga kevalī*), where the passions have been destroyed, there is no cause for bonding. In the fourteenth stage of inactive omniscient, there is no bondage. The fourteen spiritual stages have been described below.

There are thirty-nine different kinds of activities that lead to the influx and bonding of *karma* particles. These include the activities of the five senses (of touch, taste, smell, sight and hearing), activities involving the four passions (anger—*krodha*, pride—*māna*, intrigue—*māyā* and greed—*lobha*), activities involving violence (*himsā*), untruth (*asatya*), stealing (*steya*), unchastity (*abrahmacarya*) and worldly attachment (*parigraha*), and, rational activities (*samyaktva*), irrational activities (*mithyātva*), experimentation (*prayogakriyā*), mental pain to oneself or others (*paritāpikīkriyā*), infatuated desire to see a pleasant or unpleasant object (*darśanakriyā*), etc.(5)

The activities of the worldly souls have also been classified in the following manner : There are 3 phases of each activity, determination (*samkalpa*), preparation (*samārambha*) and commencement (*ārambha*). Each one of these may involve the activity of mind, speech and body, giving 9 variations. A person can do the act himself, can get it done by others or can just give the approval for the act. Thus we get $9 \times 3 = 27$ types of activities. These 27 types multiplied by 4 different passions (anger, pride, intrigue and greed) yield 108 different shades of activities.

Thought-activity and Spiritual Stages (guṇasthānas) of Soul

A worldly soul can have the following five different kinds of thought-activities :

1. Subsidential (*aupaśamika*) arising from the subsidence (*upaśama*) of deluding *karma*.
2. Destructional (*kṣayika*) arising from the shedding of destructive *karmas*.
3. Destructional-subsidential (*kṣyayopośamika*) arising from the partial shedding, partial subsidence and partial operation of destructive *karmas*.
4. Operative (*audayika*) arising from the operation of *karmas*.
5. Intrinsic or natural (*pariṇāmika*) which are the characteristic thought-activities (*bhāva*) of a soul. These are not caused by *karma*. Development of such thought-activity by a worldly soul leads to self-modification.

There are fourteen spiritual stages (*guṇasthānas*) which are distinguished by the kinds of thought-activities of the soul. These spiritual stages and the corresponding thought-activities are shown in the following table :

No.	Spiritual Stages	Thought-activities
1.	Deluded or irrational (*mithyātva*)	Operative
2.	Indifferent, neither rational nor irrational (*sāsādana*)	Natural or intrinsic
3.	Mixed, partially rational (*miśra*)	Destructional-subsidential
4.	Vowless rational (*avirata samyaktva*)	Subsidential, Destructional, Destructional-subsidential
5.	Partial vow (*deśavirata*)	Destructional-subsidential
6.	Imperfect vow (*pramattavirata*)	Destructional-subsidential
7.	Perfect vow (*apramattavirata*)	Destructional-subsidential
8.	New thought activity (*apūrvakaraṇa*)	Subsidential
9.	Advanced thought activity (*anivṛtti-karaṇa*)	Subsidential, Destructional
10.	Slight delusion (*sukṣmasamparāya*)	Subsidential, Destructional
11.	Subsided delusion (*upśāntamoha*)	Subsidential, Destructional
12.	Delusionless (*kṣīṇamoha*)	Subsidential, Destructional
13.	Active omniscient conqueror (*sayoga kevalī jina*)	Destructional
14.	Inactive omniscient (*ayoga kevalī*)	Destructional

The spiritual stages have been described in *Gommaṭasāra Jīvakāṇḍa* (3) as follows :

jehim du lakkhijjante udayādisu sambhavehim bhavehim
jīvā te guṇasaṇṇā ṇiddiṭṭhā savvadarasīhim 8

The thought-activities caused by the operation, etc., of *karmas* determine the spiritual stages of the soul as has been stated by the omniscient.

miccho sāsaṇa misso aviradasammo ya desavirado ya
viradā pamatta idaro apuvva aṇiyaṭṭhi suhamo ya 9

The spiritual stages are : Delusion, downfall, mixed, vowless rationalism, partial vow, imperfect vow, perfect vow, new thought activity, advanced thought-activity, slight delusion, and

uvasānta kṣiṇamoho sajogakevalijiṇo ajogī ya
caudasa jīvasamāsā kameṇa siddhā ya ṇādavvā 10

Subsided delusion, delusionless, active omniscient conqueror and inactive omniscient. After the last spiritual stage, the soul becomes liberated (*siddha*).

The fourteen spiritual stages are steps taken by a worldly soul to gradually change its thought-activities from those caused by *karma* to its (soul's) natural characteristic ones. The *karmas* of various kinds undergo subsidence, become inoperative and are destroyed gradually. The process is basically one of attaining rational perception, rational knowledge and rational conduct which utlimately results in salvation (*nirvāṇa*). This process has been described in the above *gāthā*. (Also see *Karmakāṇda, gāthā* 257 cited above.)

Stoppage (samvara) and Shedding (nirjarā) of Karma

Absence of all desirable and undesirable thought-activities, achieved through self-modification, leads to the stoppage of influx of *karma* particles. Self-modification, meditation and penance also lead to the shedding of *karma* particles by the soul. This type of shedding which is shedding without fruition is known as *avipāka nirjarā*. The *karma* particle are shed by the soul after their fruition as well. Such shedding is known as *savipāka nirjara*. It is evident from the discussion of the thought-activities (*yoga*) that the thought-activities like mental pain to

oneself or others (*paritāpikīkriyā*) should be absent during penance, fasting and other religious observances. Otherwise, they will only lead to the influx of undesirable *karma*. Further, the religious observances should not involve any passion, pride, show, desire to accumulate good *karma* (*puṇya*), fear of undesirable *karma*, etc.

Pseudo-karma (nokarma)

In addition to the *karma* particles, there are pseudo-*karma* (*no-karma*). These basically constitute the environment and circumstances of a worldly soul such as home, school, temple, books, teacher, economic and political atmosphere, climatic conditions, medicine, etc. Sometimes, these prove to be the determining factors (*nimitta*) in certain events in the life of a worldly soul. Some pseudo-*karmas* are part of the environment of a living being that happen to be present just by chance, in many instances. Some are accumulated by the worldly soul as stated in *Gommatasāra Karmakāṇḍa* : (2)

dehodayeṇa sahio jīvo āharadi kamma ṇokamamam
paḍisamayam savvangam tattāyasapiṇḍaovva jalam 3

Due to the association of the body, *karma* and pseudo-*karma* are attracted by the soul every moment towards the entire body like a hot ball of iron in water.

The pseudo-*karmas* have been described in detail in *Karmakāṇḍa*, *gāthās* 69-86. The pseudo-*karmas* are not *karmas* but they appear to play the role of *karmas*. In other words, sometimes the course of events taking place in the presence of pseudo-*karmas* may lead to the delusion of fruition of *karma* particles. Thus many events in the life of a living being could be caused just by pseudo-*karma* and a person may incorrectly assume that such events are the consequences of *karma*. Let us consider a few examples. In a train accident or a natural disaster, all the people involved may feel that it was caused by their *karma* which may not be true. A student failing an examination may blame his undesirable *karma* while it could be just the mood of the examiner which may be responsible for his failure. A businessman making a profit or suffering a loss may feel that the profit or loss is the result of his *karma* but it could be due to the change in the economic or political factors beyond his control or just by chance. In the case of a person arriving late for an interview and not getting the job, it could be the traffic or rain storm and not his *karma*. A person may accumulate large amount of wealth as a result of a few intelligent decisions or some favourable chances or

some shrude moves or even some dishonest deals. *Karma* does not have to be necessarily responsible for this. However, it is not possible for us to determine which event is the consequence of *karma* and which event is caused by pseudo-*karma*. Moreover, we should not forget that a good job, wealth, means of luxury, etc., are just pseudo-*karmas* and that happiness is the state of mind which an individual can attain regardless of *karma* and *nokarma*. . This is stated in *gāthās* 60-62 of *Pañcastikāyasāra* quoted above. Happiness and grief are the results of the thought-activities of the individual self, *karma* and pseudo-*karma* are only the external causes. It should be noted that the pleasant-feeling-producing (*sātāvedanīya*) *karma* can be changed into unpleasant-feeling-producing (*asātāvedanīya*) *karma* and vice versa as described below.

Transformations of Karma

From the above discussion, it is evident that there is an intimate relationship between the thought-activities (feelings, passions and emotions) of an individual and the influx, bonding, fruition, stoppage and shedding of *karma* particles. The feelings and emotions also lead to the following transformations of *karma* particles which are in the possession of the worldly soul, as described in *Gommatasāra Karmakāṇda* : (2)

vandhukkattaṇakaraṇaṃ sankamamokattudīraṇā sattam
udayuvasāmaṇidhattī ṇikācaṇā hodi padipayadī 437

There are ten modes (*karanas*) affecting each subclass of *karma* which are as follows :

1. Bonding (*bandha*).
2. Increase (*utkarṣana*) in the duration and fruition
3. Decrease (*apakarṣaṇa*) in the duration and fruition.
4. Transference (*sankramaṇa*) of one sub-class of *karma* into another sub-class of the same kind of *karma*. For examples, the pleasant-feeling-producing (*sātāvedanīya*) *karma* can be transformed into unpleasant-feeling-producing (*asātāvedanīya*) *karma* and *asātāvedanīya*, into *sātāvedanīya karma*.
5. Premature operation (*udīraṇa*).
6. Existence (*sattā*).
7. Operation (*udaya*).
8. Subsidence (*upaśama*). *Karma* particles are prevented from operation for a limited time. During this time, they may suffer transference and/or, increase or decrease of duration and fruition.

9. *Nidhatti.* This means that *karma* particles are prevented from operation for a limited time. During this time, they are neither brought into operation prematurely, nor transformed into those of another sub-class, but they may suffer increase or decrease of duration and fruition.
10. *Nikacana.* In this case, the *karma* particles are prevented from operation for a limited time during which premature operation, transference and increase or decrease in duration and fruition can not occur.

Transference is of five kinds :

uvvelaṇavijjhādo adhāpav ¹tto guṇo ya savvo ya
samkamadi jehim kammam pariṇāmavaseṇa jīvāṇam 409

There are the following five kinds of divisions by which *karmas*, by the thought-activities of souls, are transformed into other *karmas.*

1 *Udvelana sankramaṇa*, the transference in which one type of material *karma* is transformed into another without the following three kinds of thought-activities : *adhah* (downward), *apūrva* (new) and *anivṛtti* (advanced).

2. *Vidhyata sankramaṇa*, the transference occuring when the soul has slight purity of thoughts. In this case, the duration and fruition are reduced due to such thought-activities.

3. *Adhahpravṛtti sankramaṇa*, the transference occuring in the material *karma* from one type to another during their bonding.

4. *Guṇa sankramaṇa*, the transference in which the number of material *karma* particles changes by several orders of magnitude.

5. *Sarva sankramaṇa*, the transference of all material *karma* particles in the possession of the soul.

The above concepts indicate that the soul can modify the material *karma* particles in its possession by appropriate thought-activity. Thus it is the soul and not *karma* which is more powerful. Details of transference have been described in the Jaina scriptures.

Modern Science

"Science is the product of man's attempt to understand himself and the world in which he lives; it embodies knowledge about the natural world and ourselves, and it is organized in a systematic fashion derived from experimentation and observation." (6) Science is the study of natural phenomena—matter, energy, life processes, etc. Thus science helps in unraveling the nature of things (*vastusvarūpa*). At present, there is no direct scientific experimental evidence which can support all aspects of the theory of *karma*—it is not possible to perform any experiments on a soul. Nevertheless, many features of the theory of *karma* have their parallel in modern science and the principles on which the Jaina *karma* theory is based are the same as the basic tenets of modern science.

According to modern science, all natural phenomena occur because of the intrinsic attributes of the substances involved. The *gāthās* 60-62 of *Pañcāstikāyasāra* quoted above, conform to this principle of modern science. The theory of *karma* may be considered as the interactions between soul and material particles which occur due to the thought-activities of a living being and due to the attributes of soul and the particles of matter. Let us consider a few natural phenomena. Water from rivers, lakes and oceans is evaporated by the rays of the sun. The water vapor rises, clouds are formed and it rains Thus rain results from the interactions between water, solar energy, atmospheric particles, wind, etc. Such interactions occur due to the intrinsic properties of matter and energy. Charcoal burns because atoms of carbon have the capability of combining with atoms of oxygen, each atom of carbon combining with two atoms of oxygen to form carbon dioxide. When 6×10^{23} atoms of carbon combine with $2 \times 6 \times 10^{23}$ atoms of oxygen to form carbon dioxide, 94 kilocalories of heat are evolved and no one can change the amount of energy released in this process. However, if a limited supply of air is passed through hot coke (carbon and ash), carbon monoxide is formed in which one atom of carbon combines with one atom of oxygen. This is an example of a chemical reaction being affected by the environment. The phenomenon of catalysis, i.e., the speeding up of the rate of a chemical reaction by the presence of some substances which themselves remain unchanged in the process, is another example of a chemical reaction being influenced by the environment. This may be compared with the concept of the pseudo-*karmas* and *karmas* creating the environment for the thought-activities of a living

being and the innate transformations of the soul. However, it is not possible to draw an exact parallel because the innate transformations of the soul, and, the mechanism of interaction between soul and *material* particles are beyond experimentation.

Living and Non-living Beings in Modern Science

"Living things have certain characteristics, none of which by itself is sufficient to define them as being alive, but which, when taken together, enable us to distinguish them from non-living. The capacities for growth, maintenance and repair, reproduction, movement, responsiveness, change—these are the properties of the living."(6) Science has not been able to determine what imparts all these characteristics to the living beings. It is the soul which does that according to Jainism. Further, modern science says "Life is characterized by the capacity to perform a series of highly organized interacting processes that occur within a a definite framework."(6) There are certain large molecules known as nucleic acid which are informational molecules. These are DNA (deoxyribonucleic acid) and RNA (ribonucleic acid). DNA can reproduce itself and it contains within it the information for directing the synthesis of proteins. DNA is like a blueprint which resides in the nucleus of the cell. RNA is the transcriber and translator of the genetic code which is the symbolic message that directs the cell to produce specific substances. "A gene is a linear stretch of the DNA molecule that contains the information for producing a protein chain."(6) Genetic changes (mutations) are produced in a cell or an organism when one nucleotide (building block of the nucleic acid) is exchanged for another. These concepts are parallel to the Jaina concept of the physique-determining *karma*. However, there are some important differences between the two concepts. First according to the Jaina concepts, the *karma* particles can not be detected by any means, and, second, heredity plays an important role in the case of genes but it does not play the same role in the case of *karma* particles. Nevertheless, the parallelism between the concept of informational molecules and the theory of *karma* is significant.

Influence of Feelings and Emotions on Life Processes

Our feelings and emotions have a profound influence on our body. Dr. Martin Stein of Mount Sinai Medical Center of New York studied six men whose wives died of breast cancer. He found that each one of them "showed marked changes in their lymph cells, which help guard against disease.. Thus the grief of their wives' illness and death had put them at a greater risk to developing some kind of illness themselves."(7)

Scientists have also discovered "that our brains, which are responsible for making us feel the complicated sensation we call pain, contain endorphins, natural analgesics that are, milligram for milligram, several times more potent than morphine."(7) These natural pain-reliving-substances, endorphins, are particularly concentrated in the limbic system which is located in that part of the brain which is closely linked with strong emotions.

The chemical system of our body is controlled by the brain. The endorcrine system consisting of about a dozen glands in our body, reacts to mental stress. When a man is under tension, adrenalin from his adrenal glands gets into his blood stream and his heart starts to beat faster. Some hormones from his pituitary gland at the base of the brain, raise his blood pressure. These effects can give him a heart attack or stroke. Even the immune system of our body which protects us from infection, is influenced by our feelings and emotions. People in stressful situations are more likely to develop such problems as sore throat, influenza, etc. Just as negative emotions like grief and anger produce adverse effects on our body the positive emotions help in preventing and curing illness.(7) Thus the secret of good health, longevity and happiness lies in a life of non-violence, being at peace with oneself and with our environment. The above discussion indicates the effect of our thoughts and emotions on the life processes which involve material particles (the various chemicals in the body). The Jaina theory of *karma* also involves the effect of our thought-activity and passions on material *karma* particles. It should, however, be remarked that *karma* particles are different from the chemical substances in the body.

Effect of Environment on Our Feelings and Emotions

The fruition of *karma* is the process involving the effect of material particles on the living beings. Again, it is beyond the realm of modern science to study such effects. However, there are many instances in which our environment, which is our pseudo-*karma* according to the Jaina principles, influences our thought-activities. Psychologists believe that our frame of reference and self-image are established early in life. These serve as guides in our later life. (This is like our past *karma* affecting our present.) Researchers have found that windowless classrooms and artificial lights are not conducive to learning. Sunlight has been found to affect our mood and consequently the biological processes in our body.(8) The sight of a beautiful piece of art, the meeting with our relatives and friends, watching a horror movie, etc., give rise to different kinds of thoughts and feelings. However, a person can develop

his inner strength and may not let the environment influence his thought-activity and feelings. Similarly, a person can develop the capability to control the effect of fruition of *karma* on his thought-activity and feelings.

Some Parallels of Transformations of Karma

The Jaina *karma* theory implies that the material *karma* particles associated with the soul of an individual contain information on the past thought-activity and passions of the individual. There could be some code for recording the nature (*prakṛti*), duration (*sthiti*), fruition (*anubhāga*), etc., and the transference could involve altering this coded information by means of the appropriate thought-activity. This can be compared to the informational role of the nucleic acids, the functioning of our memory and the memory of a computer. Of these, so far, only the working of the memory of the computer is best understood. Modern computers store bits of information in extremely tiny cells. Each cell can store one bit of information and is a two-state device, one state representing a zero (0) and the other state, a one (1). The different characters are represented by different sequences of 0's and 1's. For example, the sequence 11000001 represents the letter A and the sequence 11100011, the letter T. The contents of the memory of a computer can be easily changed by altering the sequences of 0's and 1's stored in the various cells. Very little is known about the functioning of the memory of a living being. "The task of RNA is to act as a copy of the senes and pass on this impressed blueprint for the correct construction of bodily proteins. In theory, therefore, the ability of RNA to handle information seemed to make it a suitable agent for the handling of memory Memory has three ingredients—registration, retention and recall If RNA is the chemical that, by having its molecular pattern altered during registration, is the card index basis of memory, this fact does not explain how the card index is either maintained (retention) or used (recall) "(9) However, learning a new solution to a mathematical problem or the new address and telephone number of a friend, forgetting something, etc., constitute changes in the information stored in our memory. The new and developing field of genetic engineering involves manipulation of the genes, i.e , modifying—the information stored in them. These are some examples of modifications of stored information. The mechanism of the various aspects: nature (*prakṛti*), duration (*sthiti*), fruition (*anubhāga*), etc.) of bonding and of the various types of transference of *karma* particles is not understood. However, the phenomena of bonding and transference of *karma*, which involve storage and modification of information, seem to be similar to the working of the memory

of computers, the modifications of the information retained by us and the techniques of genetic engineering.

Conclusions

It is evident from the above discussion that the Jaina theory of *karma* conforms to the fundamental concepts of modern science. A detailed scientific study of *karma* theory and further researches in the field of biology are expected to reveal many more important similarities between the theory of *karma* and scientific knowledge.

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